THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XI Philadelphia, April, 1923 No. 7

Nature's Easter Alleluia

Giant pines, whose broad, up-reaching arms
Bore the frosts and the snows of the northern storms,
To the balmy breezes blowing now
Give a murmuring whisper on every bough:
Alleluia, Alleluia, Alleluia. Amen.

In the old church-tower the swallows build,
And their nests with the tenderest young are filled;
And they join the chaunting when they hear
Both the organ and choir swelling loud and clear:
Alleluia, Alleluia, Alleluia. Amen.

Round the Altar let bright flowers be seen,
With the fresh-budding branches of evergreen;
Let the earth, with us, her incense bring,
And the trees of the forest rejoice and sing:
Alleluia, Alleluia, Alleluia. Amen.

—*Hopkins*

Confirmation Appointments for April

April 1. Easter Day

A. M. Phila.—Christ,
The Bishop Suffragan

P. M. Phila.—Pro-Cathedral,
The Bishop Suffragan

April 8. First Sunday After Easter

A. M. Cynwyd—St. John,
The Bishop Suffragan

A. M. Media—Christ,
Bishop Cook

P. M.—St. Andrews, West,
Bishop Cook

Evg. Phila.—St. Mary Chapel,
The Bishop Suffragan

Evg. Phila.—L'Emmanuello,
Bishop Cook

April 10. Tuesday

P. M. Ogontz—Widener School,
The Bishop Suffragan

Evg. Norwood—St. Stephen's,
Bishop Cook

April 11. Wednesday

P. M. Phila.—Merciful Saviour,
The Bishop Suffragan

Evg. West Whiteland—St. Paul,
Bishop Cook

April 12. Thursday

Evg. Kennett Square—Advent,
Bishop Cook

April 13. Friday

Evg. Swarthmore—Trinity,
Bishop Cook

April 15. Second Sunday After Easter

A. M. Phila.—St. Mark's, Frankford,
The Bishop Suffragan

A. M. Marcus Hook—St. Martin,
Bishop Cook

P. M. Chester—St. Mary,
Bishop Cook

Evg. Phila.—Incarnation,
The Bishop Suffragan

Evg. Chester—St. Luke,
Bishop Cook

April 17. Tuesday

Evg. Downingtown—St. James,
Bishop Cook

April 18. Wednesday

Evg. Essington—St. John,
The Bishop Suffragan

Evg. Eddystone—St. Luke,
Bishop Cook

April 19. Thursday

Evg. Phila.—St. Bartholomew, Wissinoming.....Bishop Cook

April 20. Friday

Evg. Morrisville—Incarnation,
Bishop Cook

April 22. Third Sunday After Easter

A. M. Bala—St. Asaph,
The Bishop Suffragan

Evg. Manayunk—St. Andrew,
The Bishop Suffragan

April 29. Fourth Sunday After Easter

Pre-Convention

EDUCATIONAL NOTES

An enthusiastic interest and deep concern in the Mission of the Church to, and in, our own Country, has been evident in the Study Classes throughout the Diocese during Advent, Epiphany and Lent.

A Diocesan Session for Members of all Classes, and their friends, will be held at Holy Trinity Parish House, Thursday evening, April 19th, at eight o'clock. Subject: The American Mission of the Church. This session will include a report of the work of the Parish; Educational Secretaries and Mission Study Class Leaders. The introduction of leaders and workers among the foreign born, Negroes and Jews; the presentation of gifts of the classes, and an explanation of the relation of the Intercessor to the class by Rev. Frank Vernon, who for six years has been an Intercessor for the normal classes. There will also be an exhibit of work in the room adjoining the Auditorium.

You are especially invited to remain after the class to meet Rev. Elliot White, Archdeacon for work among the foreign born; the Rev. H. L. Phillips, Archdeacon for church work among Negroes, and Rev. John L. Zacker, Superintendent of Church Mission among the Jews. We believe that to strengthen and unify our life and work in the Diocese we must know and care for each other. We hope you will take this opportunity to become better acquainted.

Do not think that you can go just half way and keep the other half to yourself! Half way yielding is worse than none.—*Rev. H. R. Weir.*

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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Message of Easter

"The Lord is Risen. He is Risen indeed."

The Message of the Resurrection was the end of all the preaching of the Apostles. We note that every address of St. Peter and St. Paul as recorded in the Acts of the Apostles bears witness to this fact. To the Apostles the Resurrection had a vital and definite meaning in this present life. The believers were a new creation in Christ Jesus—"Dead indeed unto sin but alive unto God." Henceforth they were to live a life of righteousness.

It is just as true for us today that "If Christ be not risen then is our preaching vain and your faith is also vain." The message of the Gospel must preach the unsearchable riches of Christ and Him crucified—of Jesus and the Resurrection.

The appeal to a materialistic conception of nature has had its day. Its death knell has been sounded—even modern scientific thought points clearly to the recognition of an eternal, abiding spiritual personality behind the forces of nature.

The revelation of Jesus is another manifestation of God's truth that decay and death do not involve the spiritual personality of man. Those who live with Christ here will live with Him hereafter. Jesus Christ is the hope of our present life. He transforms the lives and characters of men and he leads to victory over sin and death.

Belief in the Resurrection is not merely as a future hope but rather as a present possession bearing a vital relation to life, making life triumphant here. It also irradiates life with the certainty of that "Inheritance, incorruptible and undefiled and that fadeth not away." Therefore let us keep the Feast of Easter by presenting our souls and bodies to be a reasonable, holy and living sacrifice. Let us thank God for all our loved ones, far away and near, knowing that "Our Saviour, Jesus Christ—hath abolished death and brought life and immortality to light through the Gospel."

Thomas J. Garland

OFFICIAL NOTICE

Official notice has just been received from Bishop Rhinelander that he will "resume the Ecclesiastical Authority of the Diocese beginning Easter Day, April 1st." He expects to reach Washington the following week.

T. J. G.

Church Strategy

When the rector is forced out of a rented building, or refuses to live in a rectory of obsolete accommodations, the Parish determines to buy or build a suitable dwelling for the rector.

When a makeshift Parish house burns down, the Parish awakes to the inadequacy of the old plant and determines to erect one which meets the requirements of the Parish.

We are precipitated into progress. We do not anticipate it.

We follow the need, as an ordinary policy, when we should provide for it.

So with church sites. Much advance has been prevented by lack of foresight, lack of money, lack of central authority.

In West Philadelphia, years ago, a new mission was proposed at Fifty-fourth Street and Springfield Avenue. Money was available, but parochial opposition existed. Nothing was done. Now a Lutheran Church stands there.

Now it is proposed to buy a site at Fifty-eighth and Springfield Avenue and no money is forthcoming.

Recently, a city Parish obtained option on a site in another section of West Philadelphia, but through delay and more parochial opposition, both the opportunity and much money were lost, and the Presbyterians are now strongly entrenched in the vicinity.

Some years ago a prominent member of the Diocese urged the purchase of an entire block in West Philadelphia, foreseeing large growth in population. No action was taken, until recently a corner of perhaps that same block was purchased at greater expense than the earlier purchase of the entire block would have entailed.

In the great northeast section development is proceeding at a rapid rate. There is need for the Church, which should now be acquiring properties in likely centers. The Church should lead the way of the "immigrant."

Real estate is good investment for church funds.

The character of the structures some time erected is not good advertising. "We have churches of all known styles and not a few whose styles never ought to have been known." The Episcopal Church in newly-growing communities is often a corrugated iron building—an enlarged garage—or an atrociously designed frame chapel. The Lutheran, Methodist or Presbyterian Church in the same community is an imposing stone building.

The latter grows steadily, the former enters a discouraging struggle against odds.

Isn't Episcopal interest strong, or Episcopal credit good?

There should be a Diocesan Department of Real Estate to make provision for the proper placing of proper buildings, "to the glory of God."

F. E. S.

Mary Ann Thomson

In the passing to rest last month of Mary Ann Thomson, widow of John Thomson, former librarian of the Free Library of Philadelphia, the Church in the Diocese has lost one of her most devout communicants —one whose knowledge of the Bible was unusual, and whose influence was far wider spread than is possible through the ordinarily limited personal contact.

For Mrs. Thomson was the writer of many hymns, of which, probably the most famous and best known is "O Sion, haste, thy mission high fulfilling," included in our hymnals, which has been the inspiring challenge at most missionary gatherings since its composition in 1870.

She, being dead, will yet speak to countless generations.

May she rest in peace.

TO CELEBRATE SILVER JUBILEE OF REV. N. V. P. LEVIS

On Sunday, April 15th, the Rev. Dr. N. V. P. Levis, rector of the Church of The Incarnation, Broad and Jefferson Streets, Philadelphia, Pa., will observe his Silver Jubilee as a priest of the Church.

Every organization of the Parish is working for the success of this signal event. Acceptances have been received from Bishop Garland, Rev. Dr. Perry, President of the Standing Committee and Rev. Dr. Bartlett, Dean of the Philadelphia Divinity School.

A number of clergy who served under Dr. Levis in their seminary days are expected to be present.

Dr. Levis was ordained a priest by Bishop Scarborough in St. John's Church, Elizabeth, New Jersey, where he served as assistant. In 1899 he accepted a call to Christ Church, Westerly, R. I., succeeding Dr. Groton, who became Dean of the Philadelphia Divinity School. In 1903 Dr. Levis succeeded the Rev. Dr. Newlin as Rector of the Church of The Incarnation, his present charge. During his incumbency the Parish has grown in size and importance. The present endowment fund of $90,000 is one of the rewards of his labor. A new electric motor organ has been installed as a memorial to the Rev. Dr. Newlin. The church and the Parish buildings have been recently renovated and electrified throughout and a much needed side chapel was recently completed. An average of $3000 has been annually contributed to Missions and charity and over $12,000 has been contributed by the Sunday School at its Lenten offering.

In addition to his parochial duties, Dr. Levis is Dean of the Convocation of North Philadelphia, a member of the Executive Council, a Director of the Church Home for Children, Chairman of the Committee for Work Among the Deaf Mutes, Secretary of The Advancement Society, a member of the Board of Managers of the Episcopal Hospital, a Trustee of the Diocese

Former parishioners and all other friends are cordially invited to the services.

The World Conference on Faith and Order

BY THE RT. REV. CHARLES H. BRENT, D.D.
Chairman of the Continuation Committee.

It was a novel and bold venture that was made by the Protestant Episcopal Church in Cincinnati, Ohio, at its Triennial Convention in 1910. The idea was conceived and unanimously adopted to promote unity among all the Churches of Christendom by undertaking a World Conference on Faith and Order.

There have been numerous attempts to bring about partial unity by gathering together homogeneous groups of Christians, but never before has there been an organized effort to unify all the Churches, East and West, North and South, Catholic and Protestant, until now. Indeed it was a partial vision embodied in a great Missionary Conference in Edinburgh the same year, that suggested the larger vision. Probably at no earlier moment would the undertaking have been practicable. The Conference method is a child of recent years and is capable of richer results in the way of creating mutual understanding than any other method that has ever been tried.

The proposal was so made that all Churches were placed on the same plane, no one being given precedence over another. Commissions were appointed by each Communion that assented to the project, until well nigh every Church of any importance in the world had joined in the movement, the Roman Catholic Church alone of the major Communions excepted.

Up to date seventy-eight Churches, representing forty countries, have given their adherence. In addition to the progressive development of the plans for holding the Conference, this venture of faith has had the happy effect of rousing the imagination of thoughtful men, lovers of unity, to devise other means to the common end. There is probably no movement of any dimensions making for unity, begun since 1910, that is not directly or indirectly the result of the World Conference on Faith and Order.

The thought in our minds is to bring qualified men of every Communion together to face their differences on all matters pertaining to Christian Faith and Order, with the hope and expectation that many difficulties will fade away in friendly discussion, and that a common acceptance of fundamentals will create a unity rich in diversity. Uniformity is not sought after. We feel that every sincere Christian body exists by virtue of the life that is in it; that it is protecting and exalting some aspect of truth; that such treasures, often garnered after deep and prolonged suffering, should be placed at the disposal of the entire Christian Church.

BISHOP BRENT PRESIDING AT GENEVA CONFERENCE IN 1920

This group includes men from Italy, Greece, Switzerland, Germany, England, Japan, Australia and the United States, representing these Christian bodies—Greek Orthodox, Old Catholics, Church of England in Australia, American Episcopal, Nippon Sei Kokwai, German Evangelical, Waldensian, English Methodist and American Disciples. It was at this Conference the Continuation Committee was appointed. The Diocese of Pennsylvania is represented on the Commission of the General Convention of the American Episcopal Church by Bishop Rhinelander and Mr. George Wharton Pepper.

Up to date our work has been largely preparatory and educational. A great many bulletins and papers have been published and read in many tongues throughout the world. Not a week, seldom a day, passes without letters and papers from the ends of the earth coming to the desk of the Secretary of the Continuation Committee, Mr. R. H. Gardiner of Boston.

Numerous preliminary conferences have been held, local and general. The most notable one thus far was that convened in 1920, in Geneva, Switzerland, where representatives of seventy-eight Communions from forty nations and peoples were assembled. Under the differences revealed, there was a spirit of living brotherhood and a sincere hunger for the fulfilment of our Lord's prayer that we might all be one.

The Geneva Conference was called as a preliminary gathering to consider our next step. We discovered that we must begin at the very bottom and consider such vital questions as the nature and character of the Church, and the place and function of Creeds and Confessions of Faith.

It was at this Conference that the Continuation Committee was appointed. Our function is to prepare for the great Conference (or possibly the series of Conferences) by such educational methods as we can best discover, and to set a date for the World Conference.

We have now reached the stage of intensive work. Group Conferences, in this country especially, are necessary. The layman must be taught the important part he has to play in the thought as well as in the activity of the Church's life. The time for the World Conference has been tentatively set for 1925 in Washington. This date has yet to be acted upon by the Continuation Committee which meets in Lausanne, Switzerland, next August.

Unity, all of us are ready to admit, is not a luxury but a necessity. The alternative is war and its horrible concomitants. This is being borne in upon our minds more and more because of the sad story of the past decade and the wild confusion of the present. The question we ask is: How can mutual understanding be reached? Some are despairing and fear the ideal is impossible. But so far is it from being impossible that it is the Divine purpose.

Ideals live only so far as we loyally adhere to them as our guide to practice. The Churches are the Divinely appointed shrine of ideals. And what an irresistible force for good would be let loose were a single, united Church throughout the world, under the banner of a common belief, to exalt Christ and Christ's principles in every department of life!

Now it is with the hope and conviction that we have a great reconciling and unifying instrument in the World Conference on Faith and Order, that after nearly thirteen years we continue our course with confidence and ask for the intelligent co-operation with us of Christians everywhere.

The Builders

GEORGE HERBERT TOOP

O SING the Song of the Builders,
Of men of divine unrest,
Who see in their souls a vision
And yield their lives to its quest.

I sing the Song of the Builders,
Of men of creative art,
Who dream through the hours of silence,
With faith and hope in their heart.

I sing the Song of the Builders,
Of men of constructive brain,
Who work through the years untiring,
And count it pay to attain.

I sing the Song of the Builders,
Of men of a virile creed,
Who dare while others are doubting,
And clothe their faith in a deed.

AMONG all the human kind it has ever been my wont to envy most the builder.

Men might be captains of finance, merchant-princes, great orators, supreme organizers of men or industries, and as they passed in review before me I was left comparatively unmoved by either envy or desire for emulation. But when I considered the builder, the creator of a great bridge, the builder of a light-house, the architect of a great cathedral, the planner of a garden-city, the engineer of a great tunnel, my heart has ever been stirred, and unhesitatingly, have brought myself to pause as I meditated upon their work, and I have said to myself—"Of all the work man does that is the sort I would like best to be able to do." Why? How do I know? Just a natural and deep instinct of my heart, coming from out of what remote generations, who shall say?

This may explain why I have found my mind turning again and again with sincere appreciation to three major building operations now going on in the Diocese of Pennsylvania. It is a curious fact that building times for diocesan institutions seem to come in cycles. Bishop Potter's regime was a time of unusual diocesan building activity. Such a time is again upon us. We are building the Divinity School, the Church Farm School, the Seaman's Church Institute, while the Cathedral looms just in the offing. It is of the three former this article treats, and of the three men who respectively stand at the head of them. How different these institutions are in their significance for life each from the other, and yet how needful is each as we seek to fulfill our common obligations.

One institution takes a little boy of "lesser opportunity," from the back-eddies of our communities, and gives him a chance to become a useful, upright, self-respecting citizen. It is taking our human raw-material at an early stage, before it is spoiled, and moulding it into useful forms.

Another of these institutions takes this human raw-material after it has hardened and roughened and solidified somewhat, and so faces a harder task. No class of men has been more neglected and left to its own devices in times past than has the sailor. It is a great credit to this generation that it is awake to that particular obligation.

The third institution takes men most of whom have had opportunities for advanced education. It carries on the process of human betterment along particular lines, fitting those who enter its doors for a life of service in God's Church.

Very diverse are these institutions in their approach to the problems of life, and very necessary is each. Let us consider them all briefly, and under each separate heading consider both the Building and the Builder, and in each case the Builder first.

First.
The Church Farm School
The Builder.

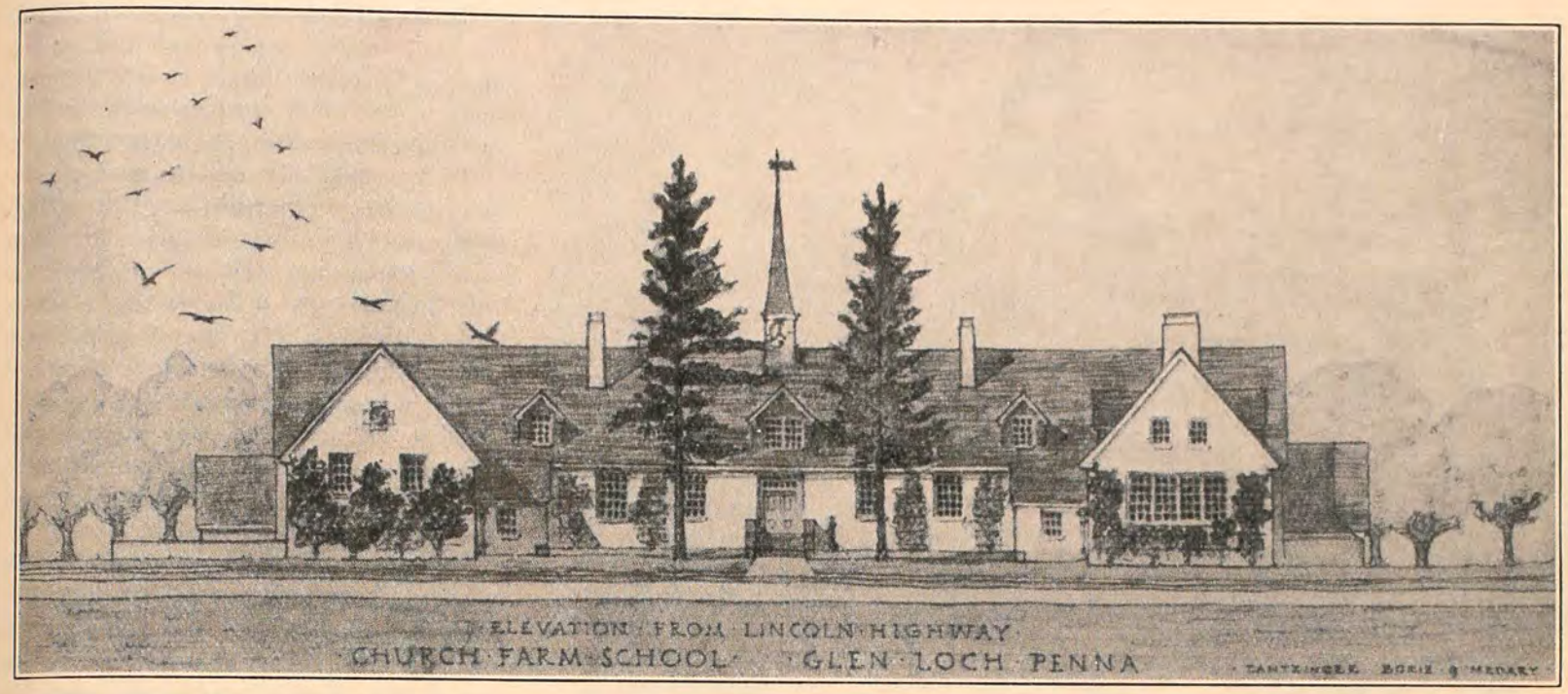
ONE of our busy city churches had as its rector an energetic, bustling, successful man. He was popular both within his parish and outside. It seemed an unwise and needlessly foolish venture to some of his friends when he gave up a successful and useful rectorate to devote all his time to the establishing and upbuilding of a school for a few boys out in the country. But this man had a vision of a little neglected boy being given an opportunity to become a useful citizen; and he had a conviction, and the courage of his conviction, that people would be glad to give that little boy his chance; and he had an enthusiasm for his task which has proved contagious; and he had organizing ability of a high order; and he had an instinct for leadership and command; and he had (and has) a most persuasive tongue with which to plead the cause of the boy; and he knew where he was going before he started. Is it any wonder that he has succeeded? No, the wonder would have been if he had not. Such a man is bound for success whatever his undertaking. He is the natural builder, restlessly energetic, masterful, a lover of forward movement practical, and enthusiastic for his task And this Builder is a lover of boys and a good pal with them, but a good disciplinarian withal. And always must we remember his vision. He had it in his soul before anyone else had it. We can all see it now that it is taking final form, but at the first he had it alone in the solitudes of his soul, and he dared much to be true to his vision. If he sacrificed much, and he did, he is the last one who would want this spoken of, and yet we know one must always sacrifice to create a new thing. The beginnings of a new enterprise are generally very small and crude and discouraging. The first years of the Church Farm School required a real man of real vision at its head. A man willing to work and then work some more and then to work again. The idea had to be "sold" to indifferent people, the organization created almost without help just at first, the building process begun almost without money. And it required patience, and then some more patience and then patience still while the Church was making up its mind to become enthusiastic about the School. It was well that this Builder had patience. He needed it. And it was well for the Church that he had his vision. And it was and is well for the boy that this Builder had his dream, and the courage of it.

The Building.

OF course the term "Building" refers here, as elsewhere in this article, to the whole operation. A farm of several hundred acres. A central building, now nearing completion, including class-rooms, administration-offices, refectory and kitchen, infirmary and other rooms for general use; several cottages, with fifteen boys and a matron in each, where the boys know a real home-life; the superintendent's house upon the hill above the cottages, comfortable and dignified; a vast barn across the road, well-stocked with cattle, fodder and machinery; many smaller buildings, including poultry-houses, housing a thousand hens and dens, spacious fields planted to grass and grain. A great enterprise, housing a contented group of seventy boys or more, and growing in number and robust usefulness year by year. By and by the first class will be graduated and the school will begin to send out its boys to life, some as carpenters, some as masons, some as farmers, some as landscape-gardeners, and some to college, aided by outside friends, to enter the professions or other higher walks of life. But all with the stamp of manhood upon them, and each of them fitted for his place and work in life. It is a good group of buildings which is going up on the old Morehead farm at Glen Loch, and it is a good group of boys which is being trained there for intelligent and useful citizenship.

The Diocese of Pennsylvania does

Church Farm School and Its Builder



itself proud to make within itself a place for so goodly a work, and there is no better or more remunerative task to which to address itself than taking boys of "lesser opportunity" and making them into men, real men. And while appreciation is on our lips, do not let us forget the Builder, the man of resource, courage and enthusiasm who had a dream and is making that dream come true.

Second.
The Seaman's Church Institute.
The Builder.

AGAIN he was a rector of a church in this diocese. Not a large, aggressive, active work, but one filled with rich historic associations. A parish in which one might have abundant time for study and the enjoyment of books. Where quietly and peacefully one might dwell adown the years in rich content and dignified ease. But our Builder was not of the sort which seeks content and ease.

Near by his quaint and peaceful church was a small work for seamen. It was not doing much, nor did anybody expect it to. It was nobody's darling. The city and diocese both neglected it. There were other institutions of the same sort, but they too were small, and failing to meet the need adequately.

Up in New York a great, a truly great, Seaman's Church Institute had been built, and our Builder had seen and known it in the past. Little by little through the days he became interested in the men he saw about the boats and docks. Little by little his interest in the work established for their benefit grew. At last he was elected to office in it, and finally became its superintendent. Under his leadership the work took on new life, began to

THE REV. CHARLES W. SHREINER

throb with energy, and found itself cramped for room. Acting under the enthusiastic guidance of the bishop, the Builder created a new and greatly influential board. Plans for a new, spacious, and handsome Institute took shape. Active committees pushed the work with zeal; land was bought; the churches of the diocese and the diocese itself all were linked up with the enterprise, and an active campaign is now on to raise the necessary money for the first section of the building.

This is but a bald recital of facts. Behind it all, in all the multitudinous activities, we detect the quiet, guiding hand of the Builder. He is not the active, pushing, bustling type, but rather the steady, tireless worker. He knows what he knows and knows that he knows it. He plans in quiet, perfecting his details, correlating his thoughts, and when all is ready presenting the fruit of his thought in orderly, convincing way, without loss of motion, without needless reiteration, with calm and composed reliance on his plan. He convinces his hearers, not by personal magnetism, not by any supervenient appeal, but because of the inherent worth of the plan itself. Not that he does not stir others to enthusiasm, for that he does, and to effective enthusiasm, but it is concentered, and meant to concenter, more about the task in hand than about the Builder personally. And that in the long run is the wise course to pursue, for "men may come, and men may go," but the work stays on forever.

So let us visualize this Builder as a man who knows his way in his task. And President Jordan of Leland Stanford University has said, "The world turns aside to let any man pass who knows whither he is going."

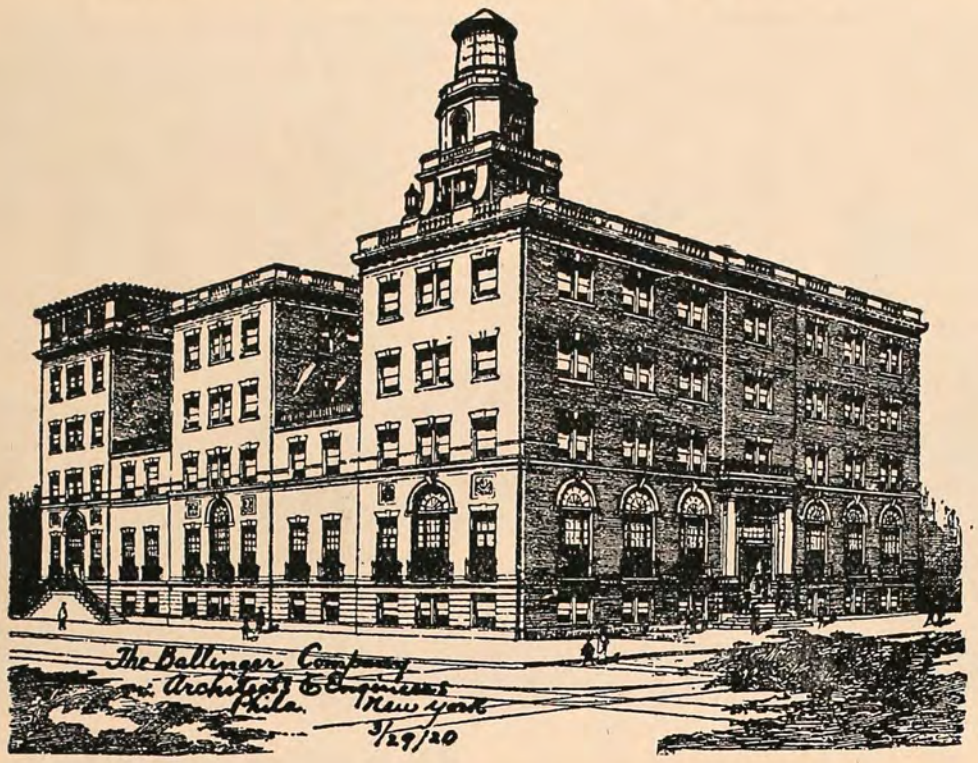
Our Builder knows that, and with sustained energy, and quiet deliberation and well worked out plans, and backed by an enthusiastic and able board, he is steadily heading for his goal.

The Building

HANDSOME it is and goodly to the eye. In it will be offices for the administration of this great enterprise, and rooms of refreshment for tired bodies buffeted by the seas, and also for tired souls bludgeoned by the blows of hard experience.

Here bodies may be cleansed and souls healed. Here the wanderer upon the seven seas may find a quiet harbor of peace before the necessities of his task or the wanderlust of his heart drive him out again to stake his puny strength against the raging storms and the roar-

Seamen's Church Institute and Its Builder



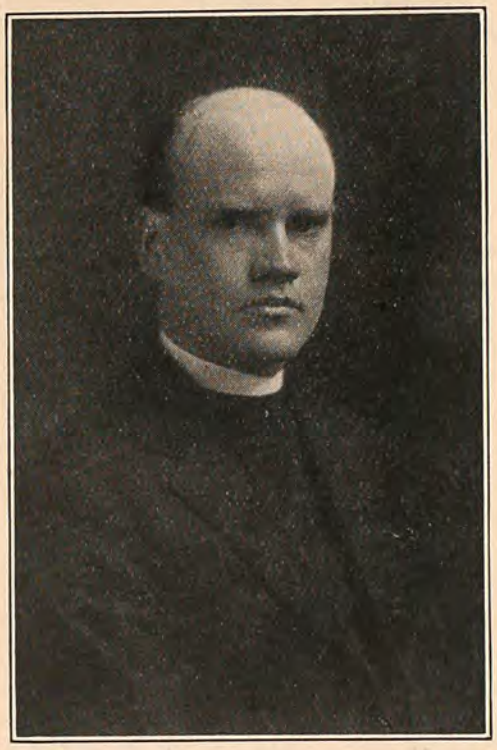
ing seas. Here he may deposit his so-hard-earned pittance of pay before his own spendthrift heart or the harpies of the land dissipate it, leaving him ever a sadder and not a wiser man. Here he will find clean games and wholesome companionship. Here opportunity, and urging, for the writing of that, it may be, long overdue letter home. Here he will find friends, like the Builder, vowed to his interest, who will advise and counsel with him in his need.

Much does life owe the man upon the seas that it cannot pay. Without him the business of the world would founder to a stop; without him civilization would return to the dark ages of human isolations; without him the joys of travel would find an end; the diversity of food supplies cease; the missionary energies of the churches find no outlet, and the frontiers of our shores delimit our knowledge and care for our kind.

And so I say we owe the sailor that which we cannot pay. A Peary reaches the North Pole, and all the world hastens to honor him. And yet behind that fearless and dauntless explorer stand the no less fearless and dauntless sailors whose names even we do not know. Without them Peary's passionate desire must ever have remained unsatisfied, and yet today they lie in unhonored graves or still are driven before the winds and waves unknown and unsung.

A Titanic sinks beneath the waves, and a few well-known names leap to the headlines of our papers, but the sailor seeks his rest in the deep linked in epitaphic brevity with three hundred nameless others of his kind.

It is not a difficult stretch of the imagination to picture the little homes scattered over the land where dire and naked tragedy clutched close a mother's



THE REV. PERCY R. STOCKMAN

heart as the news reached through that a step she knew was no more to be heard nor the sound of a voice she loved. But we do not feel that pain, we do not even know the names of those "three hundred" men. The sailor brings us our food, brings us friends, takes us on our errands, brings us news of all the world, stakes his very life that we may ride in safety to the "haven where we would be," and yet he is often an outcast among his kind. He is rough and coarse and hard? Ah, yes! His work makes him that, but it is work he does for us. He would not be at home in our drawing-rooms, nor would we be comfortable in having him there, but he endures hardship and knows danger and shares in difficult tasks for us, and sometimes gives his life that we may have the desires of our heart.

He is often a childlike creature, great of soul before the dangers of the sea, a very innocent abroad before the dangers of the land, open to every temptation and a prey of all human vampires.

It is to help this helpless man, to succor this easy victim, to keep this childlike creature out of the hands that hurt and degrade him while on the land that this Institution is going to rear aloft its splendid pile. A harbor of refuge will it be to him, a place of brotherhood and cheer, a home of care and joy.

Here he can while away his hours of ease in safety and contentment, here will he find a brother's hand outstretched to welcome and cherish him.

Let us build the Institute, and build it well, and build it soon, so that this wastrel of the sea, this profligate on the land, this carrier of the common good, this unsung hero of the seas, this living link of man with man and land with land over all the earth, may have a place of rest and security in our port when the voyage is done.

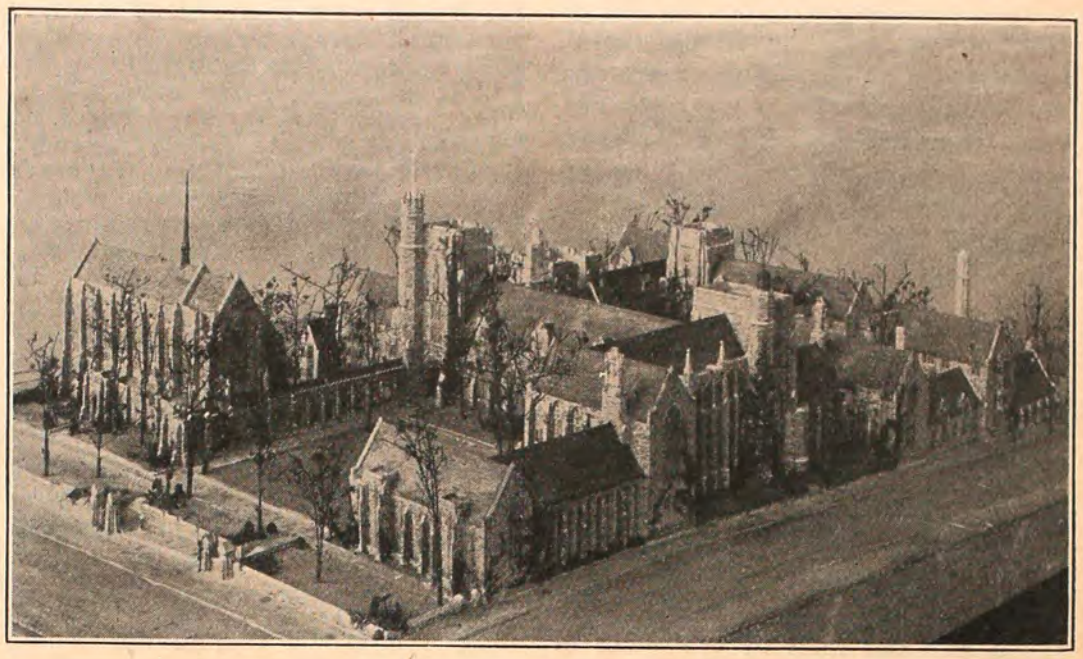
We care solicitously for the cargo that he brings, let us not care less, but rather more, for the sailor-lad who brings the boat safe home, and the cargo with it, for after all he is to Christian folk the most precious part of all it brings into the port of Brotherly Love.

Third.
The Divinity School.
The Builder.

AND still again it was to one of our churches that eyes were turned when necessity fell upon those in responsibility to choose one to fill a place made vacant by the death of a loved and honored Dean of this School of the Prophets in our midst. Many might have been chosen, even as there were many who would have rejoiced in heart had the choice fallen upon them. In the suburbs of the city, in a contented and busy and useful rectorship, lived one to whom the school was no strange abode. He himself had been trained there for his ministry, and he had known the school as home for many years, for his father had been its head. To him the choosing eyes turned as to one to whom the place belonged by a sort of right; not by the right of inheritance, however, but by right of an inherent fitness for the task; by right of acquaintance with the work; by right of known scholastic ability; by right of a prophet's vision of what the school might and should become. So naturally the lot fell upon the one now its Dean.

When he entered upon his task the school was small, and still it is, but the plans were soon afoot to make it one of the best, if not one of the largest,

The Divinity School and Its Builder



THE REV. GEORGE G. BARTLETT

in all the land. When he took over the school it was most inadequately housed in a neighborhood not congenial to its life.

To some it seemed that this quiet scholar, almost too much retired from the spheres of activity, might sink into the rut of a contented and intensive scholastic cultivation. It justified the action of those who made the choice that while the claims of scholarship were emphasized and deepened this Builder also visioned, first within himself, and then to others, a fair and lofty conception of what the school should be in physical habiliment. Our Builder dreamed a dream and had the courage of his dream.

It bought land for a new site for the school, but before stick or stone was laid for the new school advantage was taken of an opportunity to sell the old. It meant make-shift quarters in rented houses, a period of difficulty and danger, with little that was physically attractive to offer such students as might come to it. Still this Builder did not hesitate, still had he the courage of his faith, still he remained true to his vision. The new quarters, all too pitifully inadequate, were engaged, and the present poverty endured for the riches that were to be.

Then the disrupting and devastating problem of a world at war entered to complicate and retard the progress of the plans for the new school.

Years must pass before much could be done. It would have daunted and discouraged many, but not this Builder. In a quiet and brooding calm the plans for the new school were perfected, and when at last the world grew quiet again, or at least our part of it, and times were more propitious, there were set forth plans for the school which captivated the fancy and engaged the delighted interest of the city and the Church.

Land was purchased at a great price, but justified in that it was the best available for the purpose in all the great extent of the widespread city. It might well seem that a benign Providence had interested itself to keep this space unused through all the years it had lain idle for just this purpose.

Most schools just happen, and unit is added to unit, frequently with parts incongruous with each other, as necessity for growth required. Here it is different. Plans could be made for the school before ever a stone was laid or spade threw up the initial earth.

And fortunate it was that this Builder's dream was fair, that he knew what was good in scholastic architecture and that he valued beauty of setting as well as virile and intensive scholarship for the school.

To one is given the gift of learning, to another the gift of love of the beautiful, to another the practical ability to create, not often to one comes two of these gifts, rarely indeed the three. But our Builder here is one of life's fortunate exceptions, and he finds within himself the priceless riches of these three great gifts.

Fortunate, too, is it for his time and his Church that it is so. Already his dream is taking form; already his vision is in the shaping; already his courage and faith are being rewarded.

The Building.

IT is much to create beauty; it is also much to establish vital usefulness for the beauty created. Here the two combine. Fittingly the library and class rooms first found housement on the new grounds. This was the prime essential; the fundamental necessity; the binding-center of the school's life. Before houses for scholars or teachers this must be built as the elemental requisite. Long years ago the Jamestown settlers, the progenitors of our Church in this western land, when, and as soon as, they had built houses for themselves, turned thought to the building of a house for God. So here, next to the library and class-room essential, a fair temple of prayer and praise is being erected. Beautiful it is in plan, and beautiful it will be in fact, and so will stand complete, and most fittingly, the first two units of the school's new setting, the one a place of learning, the other a place of prayer.

Afterward, and in good time, will come the other units of this goodly school, where boys will live who have dedicated their lives to God, and also those who teach them out of a rich abundance of knowledge what such a life may be.

But after all it is not for beauty of architecture, but for beauty of life that such a school must stand.

It is not to the comeliness of physical grace that this school must witness, but to the grace of God operative in human hearts.

It is not to the comfort and satisfaction of the bodies of men that this school must testify, but to the heroisms of the soul.

It is not for scholarship alone that it must strive, but for the love of God shown in Christ-like lives. And it is because this school will do these things that it challenges our help.

It is because it will take our lads, fresh from their colleges, and train and mould them into priests of the living God, ministers of Jesus Christ, servants of the common good, guides for the Way, that the Church stands committed to aid in the task of erecting this school.

The Church is crying in pitiable plight for leadership, trained and sound and consecrated. Here is offered an opportunity for all of us to answer that cry

and to aid our beloved Church in her need.

One Brooks turned out of this school would be sufficient justification for all the love and wealth poured out upon it; one Rowe immortalize its every sacrifice.

So let us build it, and, as we build, thank God for the wise and beauty-loving and consecrated heart of the Builder.

En Ami.

AS a friend. So I have written. My little task has been a task of love. Out of an appreciative heart my words have come. Appreciative that three fine and worthy things are being accomplished in our midst, and appreciative, too, of the men of vision, our three Builders, who had the courage of their vision and had faith in us. Faith in us! That is the favor they bestow upon us, the grace with which they adorn us, the high compliment they pay us. They trust us and believe in us. And we shall not fail them. That is written, written in the human heart, which ever yields itself to those who point the way to worthy deeds.

And the Builders need us, not only our gifts, but us, our very selves, our interest and faith interwoven with the work they do.

Cold stone alone, however beautifully carved and placed, is still cold stone unless its cement be love.

Buildings may be beautiful and cold. They need an atmosphere, the touch of the human heart, an enveloping cloud of care. And that atmosphere, indefinable but very real, about any institution, can be created only as many hearts give it of their love and devotion. And there is something each of us, and no other, can give to these institutions.

"To each man is given a marble to carve for the wall,
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it a grace,
And only his hands have the cunning to put it in place."

ENLISTING ADULT INTEREST IN PARISH CHURCH SCHOOL

In an effort to enlist the interest of every adult member of the Chapel of the Mediator, West Philadelphia, in whole-hearted co-operation of the homes in the work of the Church School, the Rev. Granville Taylor, Vicar of the chapel, has addressed a letter to the parishoners setting forth the great need of such co operation.

The Mediator is launching an organization to be called "Church School League for Parents." In his letter Mr Taylor says: "It is a copy of a similar organization which is doing splendid work in conjunction with the public school. There is no reason why it cannot do equally as well, and possibly be of more benefit, in conjunction with our Church Schools.

"Children are entrusted by God to the home, and the responsibility for a child's training rests first and foremost on those making the home. This responsibility cannot be delegated to any other institution. To be sure, other institutions may be called in to help in a specialized way, but certainly never to remove completely every obligation to God for the child's best welfare.

"A committee has been appointed from the Church School teaching staff to organize such a league, and to make it fill the great gap which now exists very generally between the home and the school. This committee has drawn up certain plans of procedure, and will communicate with all parents in the near future."

AN APPEAL

Would some good church family, going to Europe or going away for the summer, offer the hospitality of their house to a deaconess (who has broken down from overwork and needs a rest) and her friend. A little way out of the city preferred. The greatest care would be taken. Address Deaconess, care Rev. H. Ransome, Christ Church, Media, Pa.

TEACHER TRAINING CLASS

The attention of Rectors, Church School officers and teachers is called to a series of noteworthy publications by the Department of Religious Education of the National Council as part of a system of Teacher Training.

"The Pupil" (Unit 1), "The Teacher" (Unit 2), "How to Teach the Life of Christ" (Unit 3), "Church School Ideals" (Unit 6), have been before the public for some time.

Three additional units have just come from the publishers.

"Church School Administration" is especially designed to help those in charge of Church Schools in any capacity. It is full of suggestions, eminently practical,—the results of actual experience, and capable of adaptation to schools of any size. This is Unit 31.

"How to Teach the Old Testament" (Unit 4) helps teachers of Old Testament lessons, as they occur in the Christian Nurture series, or any system of lessons, to a proper understanding of the subject-matter, and also to the best way in which to teach the Old Testament (in view of widespread discussion) in order to lead the pupils to a right estimation and appreciation of value of the ancient Scriptures.

"How to Train the Devotional Life" (Unit 7) emphasizes the true aim of the Church School, which is sometimes in danger of neglect through over emphasis on the impartation of information.

Reverence, Personal and Social Religion, Prayer, Holy Communion, the Devotional Use of the Bible, are some of the topics included in this manual, while an appendix contains Forms of Public Worship for Children.

These manuals are published by Morehouse Publishing Co., Milwaukee.

UNVEIL MEMORIAL TABLET IN EPIPHANY, SHERWOOD

American Legion Posts, Spanish-American War Veterans, G. A. R. Veterans, Marines from the Philadelphia Navy Yard, Red Cross representatives, and Boy Scouts took part in a Military Service in Epiphany Church, Fifty-seventh Street and Baltimore Avenue, Sunday night, March 18, when a Memorial Tablet to the men and women of Epiphany Parish who were in the World War, was unveiled and dedicated.

Miss Helen Maull, 5816 Willow Avenue, sister of Marine Sergeant Louis Maull, who died in the service, unveiled the tablet, which contains fifty-seven names. The dedication service was in charge of the Rev. William N. Parker, rector of the parish, and the Rev. Dr. J. C. Ayer, assistant minister. Mr. Samuel F. Houston, vestryman of St. Martin-in-the-Field, and the Rev. Wood Stewart, rector of St. Martin-in-the-Field, who served as Chaplain in the 63rd Artillery, delivered special addresses.

Organizations taking part in the service included Post 46, G. A. R., James Lytle, Commander; Spanish War Veterans from District Camps in command of Lt. George R. Kreps, Past National Chief of Staff; Red Cross Auxiliary 61, Mrs. Oliver L. Munns, chairman; Red Cross Canteen, Mrs. Tennis W. Morrow, Lieutenant; and the following American Legion Posts: Howard C. McCall Post No. 20, George S. Stewart, Commander; Prince-Forbes Post No. 7, Dr. F. G. Guest, Commander; James J. Barry Post No. 83, James Francis Ryan, Commander; William P. Roche Post No. 21, Dr. A. H. Wittman, Commander.

A memorial tablet to Mrs. Robert A. Lamberton, wife of Robert A. Lamberton, LL.D., former president of Lehigh University, was unveiled March 1st in St. Stephen's Church, Harrisburg, Pa. Mrs. Lamberton's collection of crucifixes, gathered by her in many trips abroad, surround the tablet. It is the gift to her church of her daughter, Mrs. Rollin H. Wilbur, of Philadelphia.

UPLIFTING HUMANITY IN CITY'S TENDERLOIN

Galilee Mission's Annual Report Shows Need of Industrial Department for Men and Larger Quarters for Social Work Among Children.

In the 26th Annual Report of the Board of Directors of Galilee Mission, attention is called to the need for creation of an Industrial Department in which redeemed men could work for a time while they are being physically, morally and spiritually strengthened, and for larger quarters to carry on more social work among the children of the neighborhood in which the Mission is located.

"While the Galilee is essentially a Rescue Mission," the report says, "yet the Directors recognize that prevention is ever so much better than cure and, therefore, are glad indeed to know of the efforts put forth to win the young for Christ and His Church."

On the subject of an Industrial Department the report expresses confidence that the efficiency of the mission work could be considerably increased by such a department. "We believe the time has come," the report continues, "to make a special effort to secure funds for the creation of an Industrial Department."

To increase the Endowment Fund, which is now a little more than $5000, that a larger income may be obtained to develop the work and for the erection of a building for the Industrial Department, the Board asks that contributions should be sent to the Treasurer, Mr. E. B. McCarthy, Commonwealth Trust, Twelfth and Chestnut Streets, Phila. The report is signed by the Rev. Llewellyn N. Caley, D.D., president; Edward H. Bonsall, vice-president; J. Clifton Buck, secretary, and Edmund B. McCarthy, treasurer.

The Board expresses its deep appreciation of the faithful and efficient services rendered by Mr. George W. Wilkins, Superintendent of the Mission. The latter in his report pays high tribute to Miss Agnes McFarland, Superintendent of the Sunday School, and her faithful assistants who bring sunshine into many little lives.

"We ought to have a building apart from the Mission building for this wonderful work among the children," Mr. Wilkins says in his report. "The work is unlimited and the opportunities for growth abundant. A gymnasium is needed so that on different nights the white boys might use it, and on other nights the colored boys. The same arrangement could be made for the girls. Many of the children now seek unfit amusement. A place of this kind would be, therefore, a great blessing, affording healthful recreation under Christian supervision."

Mr. Wilkins reports the Mission restaurant in the year supplied 54,210 meals. Of these 37,044 were charity and labor meals. Meals are furnished for 5 cents and 15 cents each. The Dormitories last year accommodated 35,371. Beds cost 15 cents each. Chapel attendance was 17,295, nearly a thousand more than the previous year.

WEST PHILADELPHIA BRANCH SUNDAY SCHOOL ASSOCIATION

The Winter meeting of the West Philadelphia Branch Sunday School Association of the Diocese was held Thursday evening, March 15, at the Chapel of the Mediator, Fifty-first and Spruce streets, preceded by supper at six thirty o'clock, the President, Rev. Frederick E. Seymour, presiding.

It was one of the best attended meetings of the Association, fifteen parishes in Convocation being assembled. The topic was "Home and School." It was interestingly and capably dealt with by the speakers, William Henry Welsh, Director Department of Superintendence Board of Public Education; Warren Hires Turner, Superintendent Good Samaritan Church School, Paoli, and Rev. Andrew H. Haughey, Rector of St. Mary's, Ardmore, and Chaplain Philadelphia Assembly Brotherhood of St. Andrew. The meeting was most constructive and helpful in every way.

A committee of three was appointed to take up with the rectors of the churches in Convocation the matter of establishing a parochial League of Church Parents Association, corresponding to the Home and School Associations as established in secular education.

The Rt. Rev. Charles Fiske, Bishop of Central New York, was scheduled to address the meeting, but was unable, owing to another engagement.

NEAR EAST LANTERN SLIDES

Investigating in Childhood, a lecture on the Near East, illustrated by sixty lantern slides, is available *free* to pastors and Sunday School Superintendents.

All the pictures are recent. There are views of the Smyrna disaster, of the trek of 5000 orphans on their way from the interior of Turkey to places of safety in Syria and Palestine. Sets may be secured from the various state offices of the Near East Relief.

GOOD SHEPHERD, KENSINGTON, HAS ENJOYABLE SERVICES

Fine weather permitted large congregations to attend the Confirmation service and the first anniversary of the rectorship of the Rev. John A. Goodfellow, at the Church of the Good Shepherd, Kensington, Sunday, March 4.

Bishop Cook administered Confirmation and preached an eloquent and helpful sermon. At Evensong the rector preached his anniversary sermon. The Bishop and about 135 parishioners and friends from a distance, were entertained at dinner and supper in the parish house. The Bishop made a happy address.

ST. JUDE AND THE NATIVITY

The Rev. James Cope Crosson, rector of St. Jude and the Nativity, reports:

"The work of the parish has continuously been constructively progressive, in spite of the difficulties of the past year. Our services are well favored with a large and ever increasing attendance as well as our Church School. When the G. F. S. was disbanded last fall a new organization among the young people came into prominence, called the Young People's Fellowship, having a Junior Department of girls and boys from the smallest to 14 years of age, and a Senior Department of young people from 15 to 25 years of age (on up).

"The Juniors meet every Friday afternoon at 3.45 in classes of basketry, first aid work, sewing, bead work, music, athletic and other forms of constructive interest among children of that age. The Seniors meet on Wednesday evenings at 8 o'clock in chapters or clubs for Athletics, Glee Club, Orchestra, Dramatic and other work of interest.

"On Sunday evenings at 7 o'clock we have a Young People's Missionary Service, conducted by the young people themselves along the lines of the Christian Endeavor Society. The Missionary Chapter also takes care of any needy cases in the community which come to their attention from a ton of coal (when we can get it) on down the line. Another marked result of our work is that we are bringing many new young people into the Church and Sunday School and interesting them in the work of these departments."

AWARD IN READING CONTEST

The St. Peter's Church Prize Reading Contest, for students of the Philadelphia Divinity School, was held in St. Philip's Church early last month, the judges being Mrs. Elliston J. Perot, Col. W. P. Barba, and the Rev. Frederick E. Seymour. The prize was awarded to Mr. C. H. Parlour, while Mr. J. Doyle and Mr. W. H. Kilpatrick received honorable mention. The reading of all the contestants was of an exceptionally high quality.

How Did the English Compare with the Roman Reformation Liturgically

By Cecil Roberts

It is often forgotten that in the sixteenth century there was a *Roman* Reformation, just as truly as there were an Anglican and a Protestant. Since the early fourteenth century, Europe had been steadily developing by the principles and under the influence of the Renaissance. The demand for reform in "Head and Members," as voiced in the Reforming Councils of the fifteenth century bore fruit a hundred years later, when the whole of Western Christendom burst asunder in a veritable frenzy of change. The different fractions thus liberated, each "reformed" in a new set of ecclesiastical formularies; and just as England published its Articles of Religion, its Book of Common Prayer, and its English Bible, so Rome issued its new Tridentine Profession of Faith (1564), its new Breviary (1568) and Missal (1570), and its new Vulgate (1592).

Assuming that most readers of these pages are familiar with the general outcome of the *English* ceremonial reform, the purpose of this article is to compare this with the results of the Roman changes, since it was by these latter that the fundamental distinctiveness of the so-called Western Use in matters ceremonial was created.

When we enter a church of this Use, probably the most prominent object which greets our eye, is the altar with its six lights. Recently a young American curate was sightseeing in Westminster Abbey, and noticing the (mere) two lights on the High Altar, exclaimed with feeling: "How wonderful that altar must have looked in mediaeval days, when it was jammed with lights!" In the interests of historical accuracy it is important to remember that no candles were taken off English altars in the creation of the frequent English use of two. It is quite certain that *before* the Reformation, the usual altar was not adorned with six candles. Two lights, or one, seem to have been the almost universal custom, since early mediaeval times. During the late Renaissance profusion of decoration, six candles on the High Altar gradually became the norm, but they form a distinctly post-Reformation Use. What happened then to create the Anglican custom of two lights, was that the multiplication of candles introduced by Rome after the Reformation, was not taken up in England. It was not that the old was discarded. It was that the new was not adopted.

After the candles on the altar, that which catches the popular eye next, is generally the prominent tabernacle for the Reserved Sacrament. While still an Anglican, Ronald Knox in one of his many unhistorical rhapsodies, wrote once of how glorious it would be "to put back the Sacrament" upon every altar in England. Had he omitted that little word "back," his argument might have had to be altered, yet it would have become decidedly stronger, since it is necessary to recall that before the Reformation, the Blessed Sacrament seems never, or only most rarely, to have been reserved upon English altars. As is well known, the Sacrament was always reserved, both by Catholic practice and English Canon Law, but the manner of reservation was to suspend It from the chancel arch in the hanging (dove) pyx. This, or in an aumbry in the sanctuary wall, was the English custom from time immemorial. There is quite decisive evidence that it was not until the Jesuit mission priests came into England during the reign of Queen Elizabeth and later, and brought with them the new theology and the new fashions inaugurated at Trent, that altar tabernacles as we know them appeared in England.

Or once again, since we have space to mention only the most spectacular changes. In modern Western Use, the devotional and liturgical heart of the Eucharist is the consecration, effected by the words of Institution, with the accompanying genuflections, elevations, censings, and bellringing. By both friend and foe, this is recognized as the pivot of the liturgical action. During the past few years, quite detailed investigations have illuminated the history of this rite, and we find in it a process very similar to what we have noted in our previous examples. While any of these ceremonies signalizing the summit of devotional fervor may have existed in scattered and popular practice during the century just prior to the Reformation, it seems certain that the first time they became of obligation, and of formulated rubrical propriety, was *after* the Reformation in the new Tridentine Missal of Pius V. It was not that the English Church cut out a ceremonial obligation from her liturgy; she simply refused to authorize a recent though rapidly spreading innovation.

Thus it seems only fair to state that compared with the liturgical reforms carried out by Rome during the sixteenth century, the English Reformation, so far as its ceremonial went, was distinctly conservative, and, if you will, reactionary. There can be little doubt but that St. Thomas Aquinas could have said Mass at an Anglican altar with the First Prayer Book of Edward VI without any violent jolt to his liturgical habits. It is certain that he would have required much "explaining" and drilling, before he could have felt at home at a Renaissance altar with the Tridentine Missal. The early mediaeval basilicas of Rome, such as St. Sabina on the Aventine or St. Maria in Cosmedin, are marvels of "Low Church" ceremonial.

We have endeavored to adhere closely to our historical text, since it would ill become us to tread upon any ecclesiastical toes. Many ceremonial arguments are vitiated by an ignoring or a misreading of the historical data. Once these are recognized and granted, however, the field of our judgment becomes clearer. If we admit that many of the so-called "Anglican" customs are in reality not Anglican but only early mediaeval; and that much of Western Use is not "Catholic," but merely the modern expression of sacramental vitality, then we can intelligently take our stand toward these different liturgical systems, as we ourselves are fundamentally either mediaeval or progressive.

"Why All the Bother About Bishop Barlow's Consecration?" will be the subject of Mr. Roberts' paper in the May number of The Church News.

THE GUILD OF ALL SOULS' CHAPEL

(The City Mission Chapel at the Phila. General Hospital)

A few months ago a happy culmination of many efforts to get aid in the Church's work at the City General Hospital was realized in the organization of the Guild of All Souls' Chapel.

Appeals had often been made and some indications of interest generally resulted, but in most instances it was short-lived. There were indeed a few, usually very few, who were with us as long as humanly possible. But they were too few and the breaks became disheartening. One of the long-time helpers was not even of our own communion, though she gave us most helpful and faithful service.

The last campaign for help came about through, and was largely carried on by, the efforts of Mrs. John H. Neill. She brought our need before the West

(*Continued on next page*)

The Reformation and the Bible

We have hardly yet recovered from the harm done to the Bible by the Reformation. So deluged have we been with unhistorical panegyrics of the manifold blessings which the cataclysm of the sixteenth century wrought for Bible study, that it requires a distinct effort upon our part to regain a grip upon the facts. It cannot be too strongly emphasized that the widely prevalent idea that the Holy Scriptures were practically unknown to Western Christendom piety until Martin Luther "discovered" them is simply and fundamentally untrue. From the invention of printing in 1455, up to about 1500, more than 100 editions of the Bible (of approximately 1000 copies each) had been printed in Germany alone, and this with the approval of the Church. It has been estimated that well after the Anglican Settlement of Queen Elizabeth had been accomplished there were no more copies of the Bible in England than there had been in Germany before Luther's voice was heard. The latter's most determined theological opponent, John Eck, of Ingoldstadt, had read and studied most of the Bible by the age of ten, and as a modern author has remarked: "If Luther did not so much as know that there was a Bible . . . until he found one in the Erfurt Library, he must have taken great pains to keep himself in such a state of ignorance."

But if the Reformation contributed to Bible knowledge much less than is often claimed, its action in creating a false position for the Bible in Christian thought can hardly be overestimated. Having appealed to the Bible as against the Canon Law and Dogmatic Theology of the Church, Protestants came to treat the Scriptures as if the sacred pages, instead of being the record of a living and expanding revelation of God, were themselves written with the metaphysical accuracy of a dogmatic treatise or the meticulous legalism of a codex of canons. Worse still, when Protestants referred to the Bible in this fashion, Catholic controversialists, not to be outdone in piety by heretics, took over this same attitude, with the most unhappy result that for several centuries the historic nature and literary character of the sacred books were almost entirely lost sight of.

It is one of the ironies, as well as one of the tragedies in the history of doctrine, that when historical criticism began to make headway within the Church after the middle of the nineteenth century, practically all Reformation theologians, Catholic and Protestant alike, could be quoted on behalf of the unhistorical and un-Catholic view, while it was the early and greatest Fathers of the Church, St. Augustine, St. Clement, St. Gregory Nazianzus, who had preserved the true proportion. We may be grateful that the ceremonial of the Church remained more accurate than her theologians, and that all the time the latter were insisting that all parts of the Bible were of equal dignity and value, the liturgical practice symbolized the direct opposite. Wherever the full ceremonial of the Church is observed, the thoroughgoing difference in the Church's esteem, between the Epistle read with reverence indeed, but distinctly without ceremony, and the Holy Gospel honored with its solemn chant and adorned with lights and incense, ought to be plain even to the most obscurantist theologian.

Philadelphia League of Church Women and many other organizations. The President of the League, Mrs. Davies, endorsed our efforts; helped to organize the Guild, and became a member; volunteering for personal service.

The Guild at once set about taking up practical work. Some members volunteered to help on certain Sundays or weekdays. One good soul has been helping several times a week.

This special practical help is not all easy. It includes among many other things the helping of wheel-chair and other disabled patients to get to the services.

As the Philadelphia General Hospital no longer has an asylum department but is strictly a hospital, most of our chapel people need help in getting to services. Much of this is really men's work and men would be cordially welcomed if they gave us the chance. We hope more will do so. The other portion of our congregation are convalescents, who form an ever-changing group making necessary a constant renewal of that part.

Some guild members have adopted certain few patients for special visiting and personal interest. There is almost endless opportunity for kindly interest and little favors in this personal work.

The Guild meets at three o'clock on the first Wednesday of the month. We hope that any women interested in the missionary work at the great city hospital will feel assured of a most cordial welcome. Any parish organization desiring to know more about the Guild may address the President, Mrs. John H. Neill, 1219 South Fiftieth street. She will be glad to come or send some one to speak to him on the subject.

We are also just as agreeable to those who desire to help financially. Almost any amount of money could be spent if all that might be done was accomplished for the patients.

The Guild started in to give before it had money or treasurer. At the very first meeting it pledged fifty Christmas stockings and toys. The West Philadelphia League of Church Women helped to pay for these. Right now the Guild is pledged for a treat of two hundred Easter eggs and an entertainment to be given after Easter, at which a treat of ice cream and cake will be provided for three hundred. The Parish of Holy Apostles will take the biggest end in carrying this through, both with talent and money.

Do not be afraid that our treasurer will be overburdened.

One of the surprises attending the formation of the Guild was the fact that even some of the West Philadelphia parishes did not seem to know that there is an Episcopal Chapel in the Philadelphia General Hospital. But there is. It is called All Souls' and it's as complete as many a Mission. We have a Celebration and Morning and Evening Prayer and children's and general Sunday Schools, besides several weekday services. And the number of ministrations to the sick and afflicted remind one of some big parish all indisposed. We hope that any one who really desires to do this kind of work will not hesitate to get acquainted.

A. L. MILLET.

The Woman's Auxiliary Department

Edited by MRS. Z. B. PHILLIPS

Carrying Out The Church's Program

By Mrs. J. Alison Scott

The Conference held at the Church House on March 7th was an endeavor to put before the women of the Auxiliary in this Diocese the responsibility for assisting in carrying out the Church's Program. The Auxiliary has never before had to face a parallel situation, and definite and prompt decision now as to the best policy to pursue in its missionary giving should have a great influence in determining the success or failure of the various Parishes to reach their individual quotas.

Heretofore the giving by Parish Auxiliaries and also through the five Committees has been more or less in response to special appeals made by missionaries whose work needed things which the Board of Missions had not been able to furnish and which were turned over to the Auxiliary in the confidence that the women of the Church would supply them. Under the old régimé this worked very well; it was always easy to find eager and sympathetic listeners and givers for each and every appeal brought before them. With the change and reorganization, however, of our missionary administration has come the necessity of a more definite assumption of responsibility by our various branches and more serious study by our members of the problems that lie before the National Council.

At the General Convention in Portland by unanimous consent of the Clerical and Lay Delegates the Program for the ensuing Triennium was adopted and the Church through her delegates assured her loyalty to the two-fold plan known to us now as the Budget and Priorities, or perhaps maintenance and forward work have a more familiar sound.

The question as to what the action of the Auxiliary should be toward the Program is, of course, a mooted one. Shall it be our part to stand on our old platform and still supply those emergency appeals which are constantly cropping up and which constitute such a strong appeal to our heart-strings? Or shall we endeavor so to educate ourselves in systematic giving that the problem of maintaining existing work will no longer present the difficulties and discouragements which confront it today?

In the latter question seems to lie the challenge to the women of our Diocese to prove that they are able to meet and conquer this problem.

The four other Dioceses in the State of Pennsylvania were asked to come and discuss these matters with us and Bethlehem, Pittsburgh, Harrisburg and Erie were asked to send delegates. Unfortunately, the latter was prevented from sending a representative, but it was a great pleasure to have the others, and many hopes were expressed that the Conference might be an annual one, perhaps including next year our neighbors in New Jersey and Delaware.

Of course it is difficult in such a Conference to take any definite action other than a determination to follow out a broad policy. Every Diocese and Parish has its own particular problems and peculiarities, but if all of them start out this year with a loyal sympathy and devotion to be expressed by united effort toward raising Diocesan and Parish Quotas our meeting together will not have been in vain.

BISHOP CARSON TELLS FASCINATING STORY OF HAITI AND CHURCH'S HISTORY THERE

The Rt. Rev. Harry R. Carson, who was consecrated Bishop of Haiti in January, was the speaker at a recent meeting of the Foreign Committee of the Womans' Auxiliary. Bishop Carson, who is a son of the Diocese of Pennsylvania and entered the ministry from the old Church of the Ascension, now the Pro-Cathedral, told the members of the Foreign Committee a most fascinating story of Haiti and the history of the Church in the island.

"It was in 1861," the Bishop said, "that a young colored minister named Holly went from New Haven to find a home of freedom there and to carry to those people a better interpretation of the Christian religion than they had known. He was well received, but the cordiality did not last long and then Holly experienced great suffering. Very soon his work brought forth results. He drew some of the young Haitians and some of them came up here to be educated for the ministry. These men laid foundations that are still worth while. Almost all of them have passed away but their influence still lives.

"Holly in 1874 was consecrated Bishop. Bishop Holly died in 1911. It was a year when there was great chaos in Haiti. It seemed as though all the work that had been done was about to be undone. The building called the Cathedral was burned. Revolutionists burned buildings constantly. One of the missionaries was forced to leave the island. It was only in 1918, just a few weeks after I made my first visit there, that a white missionary was sent by our American Church. He himself was a Canadian, Mr. Lloyd, and since 1918 he has been the sole white representative of our republic in that population of more than two and a half millions. Two years ago the American Church elected a colored American, a Virginian, Bishop. Mr. Grice declined the election. A few months ago at Portland, Oregon, I was elected Bishop. Bishop Holly was Bishop of an independent church. The name of the church was the Orthodox Episcopal Church of Haiti.

"When I realize that I am going there as the representative of a great Church; when I realize that there are behind

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me many Dioceses like this, made up of consecrated men and women, that the Church is sending me there, certainly I must have a very considerable amount of hope.

"The island is about the size of Ireland. The population of the Haitian part is 2,500,000. Railroad facilities do not exist there. You can go only seventy miles and it takes exactly ten hours to make this trip. Trains run every other day. There is also another little railroad which goes twenty or thirty miles and another little one in the northern part of the island which goes for about twenty-five miles, but as far as usefulness is concerned, I cannot use the railroads much. Donkey travel is possible, but very slow. When I was there two years ago with Bishop Morris, the General of Marines put a government automobile at our disposal.

"Our needs extend beyond the needs of locomotion for the Bishop. Mr. Lloyd has been doing a very wonderful work there during the last few years. He has only to build up an educated native clergy. It has been the experience among the church leaders in New York that when young men are sent up here to be educated, very few of them return to their native soil. Whatever good intentions they might have when they leave home, they are not able to resist the attractions of the life up here. It is so much easier to educate them here, but we are apt to lose them. Mr. Lloyd has started a Theological School at Porte au Prince. He himself has had to do everything from the very beginning. He is not able to go into any store and give a list of books that might be needed. It has been necessary for him to write with his own hand and to print with his own fingers his lessons. Several Haitians, I think three, were ordained last year by Bishop Morris.

"I think that there should be one or more white clergy there in addition to himself, because of the American influence extending in that island. The American Marines are going to be there doubtless for some years to come. Merchants are going there and travelling men. We will soon awake to the fact that Haiti is going to be closely connected with the United States. Of course it is only the white men who can minister to the white men. The list of workers is going to increase. With the increase of workers there will be the increase among the followers and a greater interest for support and maintenance among the whole Church."

The Christian faith is, as it were, the monument of the Resurrection, it stands as a deathless witness to the Deathlessness of Christ.

—Rev. G. A. Studdert Kennedy.

BISHOP DEMBY WRITES ENCOURAGINGLY OF COLORED WORK IN ARKANSAS

Mrs. Walter W. Pharo, President of the Committee on Colored Missions, at the March meeting read a letter which had been received from the Rt. Rev. Edward Thomas Demby, D.D., Suffragan Bishop for the colored race in Arkansas and the Province of the Southwest. Bishop Demby referred to a letter he had received from the President as giving him new inspiration and a hopeful vision of his work.

The $50 which the Bishop received from the Auxiliary of the Diocese of Pennsylvania last November, through Miss Dorothea Tingley, the Bishop writes, was used to have Christ Church wired for electric light to replace oil lamps. This is the Mission which was built and paid for by the Woman's Auxiliary of Pennsylvania.

"In spite of the things which greatly handicapped our work during the past year," Bishop Demby says in his letter, "we made considerable progress. Our Missions, save two, paid all their Nation-Wide Campaign quota, and one (St. Augustine's, Fort Smith) has gone over the top each year for the past three years. It is the banner church in the Diocese. Each Mission paid more towards the support of its missionary than any previous year. Our Convocation Branch of the Womans' Auxiliary did very well last year; it sent three boxes outside of the Diocese; assisted me in keeping a young man in the seminary; gave assistance to three of our Church schools and by their aid I was able to finish paying for a lot on which we hope some day to see a rectory; the Branch gave quite $50 for the United Thank Offering and has pledged to give three times that much at the next General Convention; while this is not much, I make mention of it that you may see that we are trying to teach our faithful few colored churchwomen to get the true spirit of Womans' Auxiliary and at the same time that of self help. Our colored churchmen raised for the support of their own work during the year ending January 16, 1923, $6400; the only debt that we have is one on the chapel at Hot Springs, which will be paid this year: there are no colored Missions in the Province doing what ours are to help the General and Diocesan Church and themselves.

"Permit me to mention the few outstanding things accomplished during the past three years: (a) the building and paying for Christ Church; (b) the purchasing of one lot at Fort Smith, two lots at Forrest City and two lots at Peace; (c) the paying of the last $2000 debt on St. Andrew's Church, Pine Bluff; (d) the starting of Christ Church

THE RT. REV. E. T. DEMBY

Parochial and Industrial School and (e) extensive repairs on the Hot Springs' property.

"In Arkansas we have chapels at the following places: Hot Springs, Pine Bluff, Little Rock, Fort Smith and Forrest City. Preaching stations: Hope, Helena, Peace, Camden, Foreman, Mariana, Altheimer and Tafton; at each of these places there are communicants but we have no property; we hold cottage services in the homes of the communicants.

"We need a chapel at Helena and Peace now if we are to continue our efforts in these splendid fields of opportunities for the growth of the Church. We need a rectory at Fort Smith, Forrest City and Pine Bluff. We also need a Mechanical and Agricultural School for boys, for which the people are asking. The truth is we need so many things, and all are essential, it is difficult to name the most important.

"It will be very kind on the part of the Womans' Auxiliary of the Diocese of Pennsylvania to help the National Council meet its appropriations for Arkansas which will be appreciated by us, however small.

"Our Church Schools are increasing in members who are becoming more concerned about the cause of Missions.

"In Arkansas, we have quite 500,000 colored people; it is possible for the Church to reach no small number of these people which of course is impossible without men, chapels, schools and funds; we need now four more missionaries (clergymen) and three as teachers and one as a social worker for Arkansas, but it will take more than the Department of Missions to the National Council can give NOW facing as it is a great deficit. I do not believe the communicants of the Church will fail to do their full duty to the call of the National Council. Our ASKINGS, for the colored work in Arkansas for three years are meagre, in all, $33,000, little more than the cost of the Parish house

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of St. John the Divine, Philadelphia, which was recently dedicated, and yet that $33,000 would mean more to us than $70,000 would mean for the Mission of the Church to my people in the north or east. We are asking for small things—give us something and the people will give their part."

DIOCESAN COMMITTEE HAS AN INSPIRING MEETING

How we wished that every member of the Diocesan Committee could have been at the meeting last Wednesday, March 7th. All who were there felt it was the most interesting and inspiring meeting ever held.

Mrs. Randall told us of the Burd School endowed by the Burd family and under the care of St. Stephen's Church, which is not really an Institution but a real home for girls—many of them daughters of our clergy.

Mrs. Caley gave a vivid picture of another home, the Sheltering Arms, supported by the Welfare Federation, which receives mothers, sometimes very young ones, with their little babies. Bishop Stevens, years ago, on hearing that a woman with her baby in her arms had drowned herself, because she was alone and without money and was too weak to work, started this Home, which keeps these mothers and babies together and later finds places for them. It is fine that our Church, yours and mine, cares, and that love and sympathy make it possible for these women to take courage and be real women again.

Have you ever been to a service in the Philadelphia Hospital, the Home for the Indigent, the Penitentiary, or any of the City Institutions? If so, you will see that the clergy are able to hold the services decently and in order because of the Diocesan Altar Guild. Mrs. Thomas Reath, Chairman, told how the altars, vessels and linen have been placed in these Institutions and Missions and that the members of the Guild care for them. Only thirty-one Parishes have members and it is important that there should be at least five in each Parish. The dues are only $1.00 a year a person; can't you get five women from your Parish to join? Send their names to Mrs. Reath, 2103 DeLancey Place.

When you come to the April Meeting of the Diocesan Committee, please remember we still need $146.00 to pay for the moving picture machine we promised the Church of the Crucifixion, and $22.00 towards the automobile for Deaconess Morris at Zieglersville.

Do you remember during the season of unemployment over a year ago besides contributing outright, members of the Diocesan Committee lent to our Church members in Kensington $161.00? A few days ago a check for $135.00 was received on account to pay off this loan. This seemed a crowning joy to our whole meeting.

DR. GRAFTON BURKE TELLS OF WORK AT FORT YUKON

Dr. Grafton Burke told the Domestic Committee Meeting on March 14th in the Church House of his work at the Hudson Stuck Memorial Hospital in Fort Yukon, Alaska. This is the farthest north hospital in the world, as it is within the Arctic Circle. It was founded and built by Archdeacon Stuck some years ago, and is now invaluable to the natives around it. This hospital has helped to change the conditions of that part of the country.

When Dr. Burke went north in 1908 there were twenty-two deaths to five or six births in a year and now there are twenty-six births to five deaths. The nurses of the hospital go into the homes of the natives and teach them sanitation and hygiene. The natives are very grateful for this help. A native Indian is on the staff of the hospital and acts as an interpreter at the door. Some of the cases are brought from great distances, in dog teams or down the ice-choked rivers, when it is possible to get through at all, in boats.

All kinds of diseases are treated, epidemics, frozen hands and feet, axe-cuts, accidents and even eye troubles. The first contributions to the endowment fund of this Hospital were made by natives, and they have now contributed over $9,000.00. The aim of the endowment fund is $25,000. The Domestic Committee at the last meeting filled its pledge of $300 for Dr. Burke's salary.

THE UNITED THANK OFFERING, 1925

The United Thank Offering for 1925 is already in our prayers and on our minds. Our first offering for the present Triennium will be made at St. James's Church, Twenty-second and Walnut Streets, on April 26th.

What will it be? It behooves us to work and pray hard to keep Pennsylvania where she now stands—first among the Dioceses. The 1922 Offering was very satisfactory, but *we do not reach enough of our women.* Our task is to make them see. For one thing let us try to get the thirty out of our 215 parishes and missions who as yet have made no Thank Offering. For another thing, we must each see that our own parish registers a constantly growing number of contributors. With each parish reporting a gain in numbers, think where that would bring the Diocese; what an Offering it would mean in 1925!

These are definite aims: We need to keep them in mind, and work at them so that we shall not have to look back and wish we had when it is too late.

Let us think often of what our Offering means to the Church and to the women at home and abroad depending on it.

There is a tendency to lag the first year and come in with a rush at the end of the Triennium. Can we not correct this by making this Spring Offering the largest we have ever had? Thankfulness for *present* blessings means Thank Offerings *now.* You cannot make up at the end.

AMIE H. HOLLINGSWORTH,
Diocesan Treasurer.

PLANNING TO SEND PRIESTS TO JERUSALEM AND NEAR-EAST

From headquarters of the National Council of the Church comes the statement that the Church is completing plans for a resumption of its missionary work in Jerusalem, Constantinople and the Near-East, which was abandoned in 1848 and the Rt. Rev. H. Southgate, the Missionary Bishop who had been sent to Constantinople withdrawn, because of the insuromuntable opposition of the Turkish Government of that day.

In the interim, "the Holy City" has once more come under the control of the Christian powers. With the difficulties of seventy-five years either entirely removed or under control, the National Council is arranging, following a study of conditions in the Near-East by Rev. William Chauncey Emhardt, Ph.D., of the Foreign-born Americans Division, to send priests to the places named who will assist in the education of the clergy of the Eastern Orthodox Communions and guide their churches in developing a program more in accord with the needs of the modern world.

SUGGESTS JAIL REFORM

The Rev. Charles N. Lathrop, Secretary of the Social Service Department of the National Council, has issued a pamphlet on jail reform in which he asserts generally that "the American jail is one hundred years behind what it ought to be," and in his book offers a series of practical suggestions for instituting needed reform.

Mr. Lathrop doesn't advocate investigation of a jail for the mere sake of investigating. But he does lay it down as fundamental that it is part of the responsibility of Christian citizenship to see to it that the modern jail conforms to twentieth century principles of humanity. His pamphlet is addressed to church organizations without regard to creed or denomination.

Diocesan Sanctuary

Intercessions

For Our Bishops and Clergy

Almighty and everlasting God, from Whom cometh every good and perfect gift; send down upon our Bishops, and other Clergy, and upon the congregations committed to their charge, the healthful Spirit of Thy grace; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

For Activity

Stir up, O Lord, we beseech Thee, the wills of Thy people in this Diocese. May those who are without the fold be led to Baptism. May those who ought to be confirmed receive the laying on of the Bishop's hands. May those who have absented themselves from the Sacrament of the Lord's Supper return. May the inactive renew their interest in the Church, and may we all work and pray daily for the prosperity of our Diocese and the extension of Thy Kingdom among men, through Jesus Christ our Lord. *Amen.*

For Confirmation Candidates

Strengthen, O Lord, we pray Thee, by Thy Holy Spirit, Thy servants who are now preparing to seek Thy help in the sacred rite of Confirmation; and grant that all they who bear the Cross upon their foreheads may bear it also in their hearts, so that boldly confessing Thee before men, they may be found worthy to be numbered among Thy saints; through Jesus Christ our Lord. *Amen.*

Easter-Tide

O God, Who by the joy of Easter hast given new hope to a disordered world, grant, we beseech Thee, unto Thy people, so to profit by Thy heavenly gift that being freed from all their sins, they may attain to everlasting life, through the same Jesus Christ our Lord. Amen.

Responsibility

O Eternal God, Who hast committed unto us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present; Grant that we may give ourselves with a ready will to make Thy way known upon earth, Thy saving health among all nations. Teach us, O Father, by Thine infinite love for us and for all men, to love those, whom we have not seen, but with whom we may share the good things Thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently that the coming of Thy Kingdom may be hastened, and that the sorrow of the world may be relieved, through Jesus Christ our Lord. Amen.

THE REV. GOMER B. MATTHEWS

"The days are passing swiftly. God is calling to you. The watchers on the mountain are seeing, waiting, declaring God's mercy to this generation."

Within a few hours after he had penned the above lines the Rev. Gomer B. Matthews, rector of Trinity Parish, Warren, Pa., in the Diocese of Erie, died suddenly on January 18. He was stricken with apoplexy. The quoted lines were part of the copy he had prepared for the regular weekly advertisement of Trinity in the Warren newspapers, to which he was a regular contributor of weekly "Sermonettes."

Mr. Matthews, before going to Trinity, was rector of the St. John's Free Church, Elkart and Emerald Streets, this city, leaving here three years ago to take charge of Trinity, Warren. On the day he was called to his reward he had spent the greater part of the time in making calls on sick parishioners and those in need of sympathy.

"At one hour he was going quietly about the day's work," writes Bishop Ward, of Erie, in the Diocesan paper of which Mr. Matthews was editor, "in the next he passed beyond the horizon of this world and entered upon the higher activity of the deathless life."

Funeral services were held in Trinity Church, January 20. That night the body was taken to Lancaster for interment.

DIOCESAN LIBRARY NOTES

The recent interest aroused in Egyptology and things Egyptian by the wonderful discoveries in that far-away land, brings to mind the following standard works of Egyptian history on these shelves:

Rollins' "History of the Ancients," Wilkinson's "History of the Ancient Egyptians," illustrated by 500 wooden cuts and "Breasted's," the same title, but a more recently published work.

The Library has been fortunate in having acquired a number of splendid books during the last month. Among these may be mentioned the five volumes, gift of the Rev. John M. Gilbert: "Life of Cardinal Manning," Purcell, 2 volumes; "The Pope's Supremacy," by Dr. Barrow; "The Church and Christian Reunion," by Rev. Arthur C. Headlan, being the Bampton Lectures for 1920; and Bishop Slattery's "Life of Alexander V. G. Allen."

A number of new publications have been presented by the Board of Control; among them: "The Episcopal Church: Its Message to Men of Today," Geo. P. Atwater; "The Story of a Varied Life," being the autobiography of the Rev. Dr. Rainsford. "Outspoken Essays," in 2 volumes, by Dean Inge.

"Psychological Moments," in the lives of some great Americans, has been presented to the Church Club Library by the author, Laurence W. Baxter, Esq., who has promised this interesting work to the Diocesan Library also.

Of interest to Church School leaders will be a complete set of the Christian Nurture Series of lessons, bound in blue cloth, including Prof. Luther Weigle's course on "Teacher Training." This is sent here only as a sample set.

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

Co-operation

The Churchman of this Diocese who is an enthusiast for country life sometimes hears it said: "Pennsylvania is not a rural Diocese: its dominant interests are, and necessarily must be, those of the city." This is true. Some of the neighboring Dioceses, some of those of New England and the West, have a much larger percentage of country Churches than have we. Yet Pennsylvania has its special opportunity to make its contribution to the adaptation of the Church's message and the Church's work to needs and the ideals of country people, and to make common cause with the great, world-wide country life movement of today.

We have represented within our boundaries all the principal types of rural Churches; the Church of the open country, with its large percentage of farm families; the Church of the hamlet and of the village, which many rural sociologists believe to be the normal country Church of the future; the Church of the small city, ministering to neighboring farm people. All of the most pressing economic and social problems of the country are also present with us, to a greater or less degree. We have almost unique resources, in men and money, to develop the Churches and the Missions in our rural field. And such institutions as the Church Farm School and the Country Center Mission of Bucks County are witnesses to the interest which this Diocese has already taken its its country work. The Philadelphia Divinity School was also the first of our theological seminaries to give to its students special instruction in those problems which confront the country parson.

It is hoped that this new department in THE CHURCH NEWS may give to our rural Parishes and Missions an opportunity for the interchange of experience, of plans and achievements. It is hoped it may also give to them an opportunity to let the people of the Diocese know more of their problems and their work. Its purpose is to serve the country Churches. It can do this only if it has their hearty co-operation. For this, therefore, we ask.

ST. JOHN'S, CONCORD

In "The Country Clergy of Pennsylvania," Hotchkin tells us that the traditions of this old country parish carry us back to 1650. Members of the Churches of Sweden and of England built here a log Church in 1702. After having been replaced by other Church edifices, a new Church was built on land adjoining the original site in 1844. The gravestones in the original lot date back to 1720, and the first records of the parish go back to 1727.

The present Rector, the Rev. D. L. Sanford, writes us that for the first time in recent history the congregations at St. John's, Concord, and at St. Luke's, Chadd's Ford, have steadily increased in spite of the bad travelling in winter. The Rector has been holding a Men's Mission-Study Class, for his own and the West Chester men, on Tuesday evenings, at the Parish House of Holy Trinity, West Chester. There have been about a dozen men in attendance and they have manifested not a little interest. The original papers by members of the class have showed study, and they have been the subject of lively discussions.

A worth-while feature of the work in the neighborhood is the holding of joint monthly meetings of the Woman's Auxiliary of the Churches in Concord, Chadd's Ford, Kennett Square and Kelton. The suggestion was made by the Concord ladies and was warmly taken up by the others, and all have realized the added interest due to the meeting together of larger numbers. They hold their Mission-Study classes at each of the places in turn. Mrs. D. L. Sanford is the Director. At the meeting in Kennett Square there were over thirty members present. The next meeting will be at Chadd's Ford, where Dr. J. L. Prevost will speak on the Alaskan field, that being the subject of study at the present time.

St. John's is planning important repairs on the rectory.

COUNTRY CENTRE MISSION TO ISSUE SMALL PAPER

Beginning with an Easter number the Clergy of the Country Centre Mission in Bucks County expect to issue a small paper for the several missions under their care. It is hoped by this means a fuller knowledge of all the work may be shared by each mission; that a deeper sense of loyalty and unity may grow up and that greater zeal may be shown toward the General Missionary work of the Church.

The following parishes and missions will be represented by this paper: St. Andrew's, Yardley; Grace, Hulmeville; St. James, Langhorne; St. Paul's, Edgely; St. Columba's, Southampton; St. Philip's, New Hope; Trinity, Centre Hill; The Mission at Feasterville, and Holy Nativity, Wrightstown.

RELIGIOUS EDUCATION IN RURAL DISTRICTS

The Rev. Dr. W. E. Gardner, of the Department of Religious Education of the National Council, has sent out a call for an annual conference of educational executives and secretaries, of all dioceses, to meet in Omaha, Neb., April 12th to the 16th, 1923.

The main topic of the program is Religious Education in Small and Rural Communities. Harold W. Foght, of the U. S. Bureau of Education, and author of *The Rural Teacher and His Work,* will be the principal speaker. Bishop Remington, of Eastern Oregon, will present the educational problems of small communities from the point of view of the Church.

TRINITY, BUCKINGHAM

Trinity Church, Buckingham, is the only Church of any denomination in a beautiful village on the Old York Road, four miles from Doylestown, the county seat of Bucks County. Of course here, as elsewhere, many of the people of the village are members of other Churches in neighboring places. The parish has an exceptionally fine rectory property, a stone house and about four acres of land, adjoining the land upon which the Church itself is located.

During the past few years many improvements have been made in the build-

ings. The exterior of the Church has undergone repairs. The stone work has been cared for and the woodwork repainted. A much-needed Sacristy has been built by the enlarging of the old vestry room. A vested choir has made this the more necessary. This Church has been, for some years, notable for its large Sunday School, and the choir has been made up from members of the Church School. Their vestments were procured from the House of Vanheems, of London, through special donations. The choir seating has been built in keeping with the old historic fittings of the Church, as has also a new pulpit. Linoleum has been laid throughout the Church. The Sanctuary and Altar have been beautified by a reredos. This was the gift of the Altar Society, by donations, in order that the Eucharistic Service might have all the necessary appointments for its sanctity

In front of the churchyard were the oldtime horse sheds of unsightly structure; these have been removed so that the burial ground might have a better appearance and more land for its frontage. Several of the large oak trees have been destroyed in recent years by storms, and one of the finest of those adjacent to the Church was struck by lightning last summer, but fortunately without damage to the edifice. The rectory has had many improvements and has been repainted. This past winter a new hot-water heater was installed. Though a small parish, Trinity has the honor of educating its Acolyte for the study of Holy Orders

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QUAKERTOWN, SELLERSVILLE

Although the Rev. William J. Wilkie, Rector of Holy Trinity Church, Lansdale, has for his center a suburban, rather than a distinctively rural parish, he is doing a work of the greatest interest and value in the surrounding country. He sends us the following account of his Missions:

"Emmanuel Church, Quakertown, is the most southern outpost of the Church in the Diocese of Pennsylvania. It is in the upper part of Bucks County, eighteen miles beyond Doylestown, and the nearest Church of our communion is sixteen miles away. In the surrounding country the overwhelming majority of the people are of German ancestry, and attached to religious bodies of German origin. The duty of the Missionary in Charge is to minister to the small body of parishioners in Quakertown and the vicinity to do what he can for the scattered families and individuals in the country round about. About one hundred and eighty people look to him as their pastor. The official communicant list at this date numbers eighty-one, of whom only one-third reside in the borough of Quakertown. Of those who signed pledge cards in the last canvass a majority live more than three miles from Emmanuel Church. Some of the most devoted people live many miles away.

"The Holy Communion is celebrated in Emmanuel Church every Sunday. Besides services and Church School maintained there, the missionary holds a Sunday afternoon service twice a month at the Holiday House, Sellersville, where also a small Sunday School is organized. Nine miles west of Quakertown, a well-attended Sunday afternoon service is held once a month, except in winter, in a private house.

"Through all this region the people live so far apart that much organization is out of the question. Pastoral attention is the matter of prime importance, and perhaps is more appreciated where it is more difficult to render it. The addition of a few earnest and efficient Church families in Quakertown itself would ive the work a strength at the center which would be felt through the whole field."

RECTOR FORMING PARTY FOR HOLY LAND TRIP

The rector of St. John's Church, Norristown, the Rev. H. St. Clair Hathaway, has announced his intention of sailing for a visit to the Holy Land and Egypt. He is organizing a small party to accompany him. They will sail June 30th from New York and return, arriving at New York, September 1st. During the sixty-three days, they will visit Portugal, Gibraltar, Spain, France, Italy, Fiume, Greece, Constantinople, Syria, Palestine, Egypt and the Pyramids.

The steamer upon which they are to sail is regularly chartered for this cruise and will be their home for the entire trip. The fare is surprisingly low and varies according to the selection of the stateroom. All share the same privileges, as there is but one class on the ship. The fare is $650 and upwards, which covers all the steamship expense and land excursions, including first-class railroad travel, drives by motorcars and carriages, meals, hotels and other special features.

Any desiring to avail themselves of this opportunity should communicate with Rev. Mr. Hathaway about reservations or other particulars at once, for the books are to be closed early.

GIRLS' FRIENDLY SOCIETY

The Commendation Department of the Girls' Friendly Society is one of its most important agencies, and the first organized after the Society was established in the United States.

Before a member sails from a foreign port she is provided with papers from the Branch with which she has been associated, and the officers of the Society in the city in which she expects to locate are notified so that she can be met on her arrival. It is the duty of the Department of Commendation to see that the newcomer is welcomed in a G. F. S. Branch close to her new address, unless she has a preference for some other Branch which a friend has joined, or for other reasons.

The same oversight is given to those traveling from one city to another in the United States as to those from foreign countries.

The Department of Commendation is always ready to help strangers find suitable boarding houses and employment, and in localities where there are no G. F. S. Branches a letter of introduction is sent to the clergyman in whose Parish the member has taken her residence.

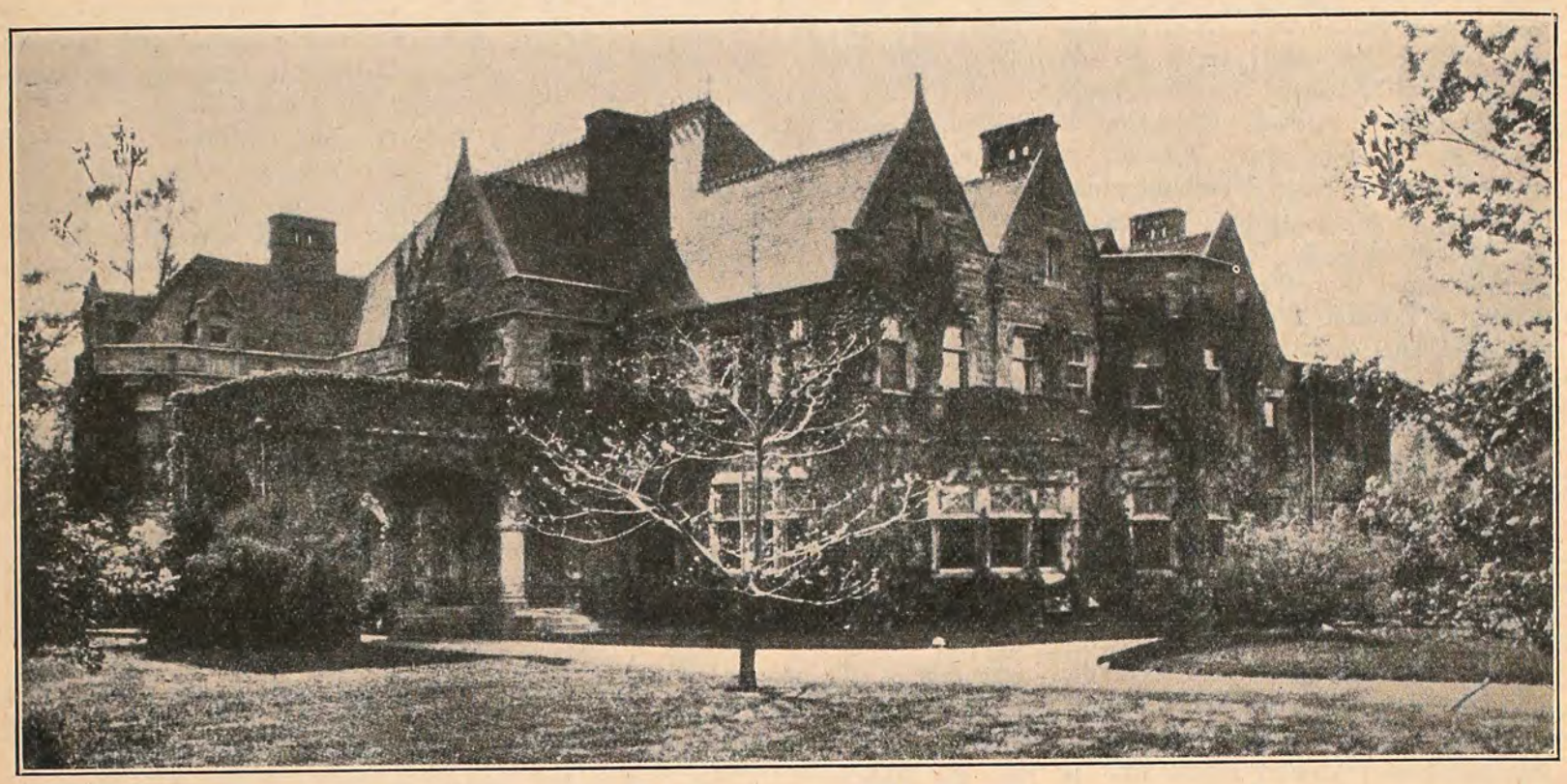
It will be seen that this is one of the important protective agencies for which our Society stands, and no member coming into or going out of a Diocese should fail to avail herself of the advantage and protection afforded by the Department of Commendation.

Numerous instances can be cited to show where this service has been of inestimable benefit to the Commended Member. In one Diocese a member came from England to be married. Her fiancé had preceded her several months. The Commendation Associate was requested to make the arrangements for the ceremony and the wedding took place the day after the member arrived. and three of the G. F. S. Commended Members from her native country were present to welcome the bride to her new home.

A young member who came over from Ireland after the close of the war wanted to bring her mother to this country. Two brothers had made the noble sacrifice for the cause, and the mother was so depressed in mind a change of scene was advised for her The Commendation Associate took up the matter with the immigration authorities, and the mother was brought over to be cared for by her daughter here.

Sometimes members passing through large cities are met by the Associates and shown places of interest. The Travelers' Aid Society co-operates with the Commendation Department of the G. F. S. A., and their agents are often called upon to meet steamers and trains.

The Episcopal Academy



THE UPPER SCHOOL

When the Episcopal Academy left its old home at Juniper and Locust Streets in the autumn of 1921 with 170 boys and removed to the beautiful building at City Line and Berwick Road, which is shown in the above cut. The present enrolment is 275 students and twenty Masters. Immediately to the rear is the new Gymnasium. To the left are the spacious athletic fields for all kinds of sports.

There are, on the Episcopal Academy's Board of Trustees, men who are sons, grandsons and even great grandsons of former Trustees. Continuity of tradition means much to such an institution if along with it there is in each generation fearless, open-minded aggressiveness in its interests. The mere fact that the present great estate occupied by the Academy is its fourth location since, in 1785, it began its work, is evidence that respect for a great tradition and readiness to advance have characterized the Board's activities. CHURCH Schools, CHURCH Hospitals,—why "Church"? In these days of State Schools and State Hospitals it is frequently forgotten that the Church has been the mother of all such things; nor does the fact that education has so largely become the affair of the State make Schools like the Academy mere anachronisms. Schools have been known to be shot through with "politics" in their management; and, as things now stand, religion cannot be taught in public educational institutions. The educational authorities are always in difficulties because the growth of population, in urban centers especially, is difficult to keep up with,—schools are overcrowded, pupils are on half time, scant attention can be paid to individuals and education must be by a system.

These and many other similar conditions point to the value of Schools like the Academy. For 138 years it has stood for the teaching of religion in the belief that no education can be complete or well rounded that leaves out the training of the spirit. A continuing policy, free from any external pressure of interference, means that the very best plans and methods have, in each generation, full and free use. Individual attention to each boy is not merely possible: it is, and has always been, a guiding factor in the Academy's policy. Each boy is known not only to his master but to (and by) the Headmaster. So firmly is this pirnciple embedded at the Academy that enormous expense has been incurred so that the present rapid growth in numbers shall in no way interfere with it. In the new Junior School only so many boys will be admitted as the Assistant Headmaster can properly know. The Headmaster knows each boy in the Senior School and, of course, as Juniors become Seniors, he comes to know them too.

The Church in Philadelphia may well be proud of its Academy for boys. Materially its twenty-two and a half acres of beautiful grounds, its commodious buildings, its unexcelled provision for all-round athletic development, its modern equipment, place it in the front rank of schools of its class. Educationally, its standing and progress are of the highest. Most of all, it is standing squarely for complete and careful religious training.

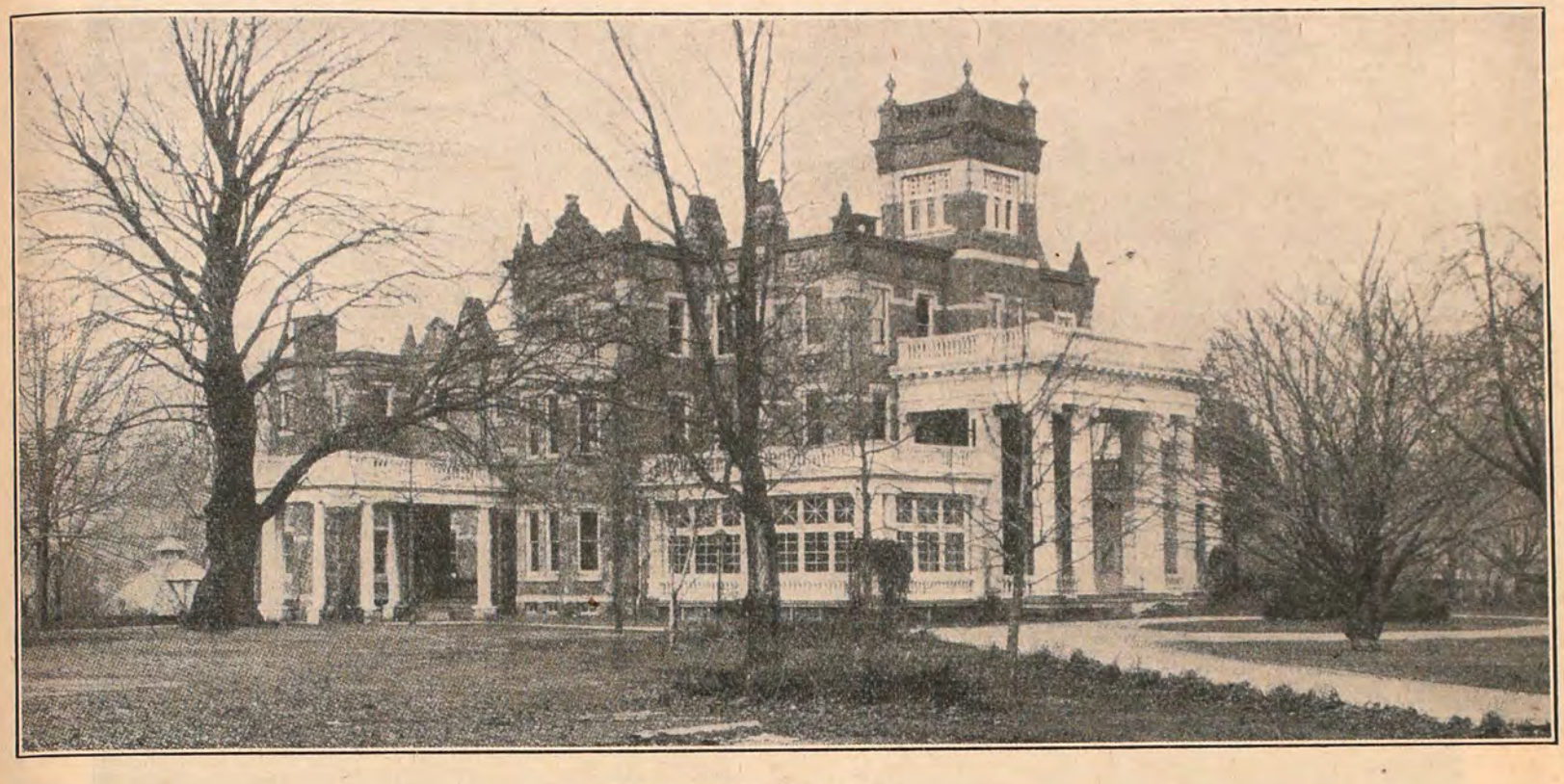
It is, however, matter for regret that Church people often seem to "care for none of these things." Let them journey out to City Line and see for themselves. They will be shown the place where, when their generosity wills it, a beautiful Chapel, central in the group of buildings, will rise up, the heart and soul of it all. They will see crowds of happy youngsters, skilfully led by competent masters, both in play and work.

Seeing it all, they will catch something of the great vision gradually becoming real in this old School with its long history and its face set forward to meet its opportunities.

HIGH STANDARD OF SCHOLARSHIP IS GUARANTEE OF DEVELOPMENT

The natural output of the School should, for one thing, be scholarship. Woodrow Wilson has it, that this is the sole purpose; and then he adds that "character is a by-product." Without determining whether scholarship is a product of character, or character of scholarship, parents will not be slow to claim that the School should diligently seek the development of both—in which conclusion the Academy concurs. There is no relegation of character to a second place in the Academy Course.

The Academy has thrown its influence far and wide. In June, 1922, her graduates were in the University of Pennsylvania, in Haverford, in Swarthmore, in Lehigh, in Trinity, in Amherst, in Dartmouth, in Johns Hopkins, Cornell, Princeton, Yale, Harvard and the Massachusetts Institute of Technology. The School is yearly sending her graduates to College by way of the examinations of the College Entrance Examination



THE LOWER SCHOOL

This building and grounds were recently purchased by the Board of Trustees of the Episcopal Academy at a cost of upwards of $200,000, and immediately adjoins the Upper School. This purchase was made necessary by the growing demands for a Junior School especially adapted for the education of boys from seven to eleven years.

Board. Others again enter College by the School certificate—which is simply the School's guarantee of scholarship and character, given in lieu of an examination. It is a matter of interest that the certificate has never been refused by a College that admits by this means. It was so received as recently as last summer by the United States Military Academy at West Point. Further, as showing the value of the Academy certificate, two years ago the School asked a New England College for the privilege of certificating one of its graduates for admission. Word came back from the Registrar asking for the names of three Academy graduates who had been admitted to College by certificate; and of three others who had been admitted by examination. The names were promptly forwarded. Two weeks later came a courteous letter from the Registrar stating that in view of the College record maintained by the young men whose names had been forwarded, the certificating privilige was cheerfully granted. The character of the School had been well attested by the record of its graduates and they have brought honor to their Alma Mater.

The taking of prizes is a tangible sign of an appreciation of scholarship and character, and in the past a creditable number have been awarded to Academy boys. In the Class of 1922, two boys won endowed scholarships, one at Harvard and the other at Princeton. The young men will doubtless honor the Academy by their course at College.

Glancing over a recent Commencement program of the University of Pennsylvania, we observe that an Academy graduate, finishing his course in medicine, was awarded the Kelly prize for "an especially meritorious report of a clinical observation." The boy had maintained in a professional school the scholarship and character displayed in his early school days.

The President of the Graduating Class of the University of Pennsylvania is an Academy boy; one member of the Senior Council at Princeton University is an Academy boy. An Academy boy, awarded a Fellowship in Chemistry, is continuing his work in this specialty at the School for Graduate Study at Princeton; others are studying at the Graduate School of the University of Pennsylvania, the better to qualify themselves for their professions; another is at the University of Geneva, taking post graduate study; still others have taught at the University of Pennsylvania, the University of Chicago and the Massachusetts Institute of Technology.

The atmosphere of the Academy is religious, unobtrusive, it is true, but none the less potent. Thirty-one Academy boys have gone into the Ministry within thirty years; two of them are engaged in Foreign Missionary service, one in China, and the other in Korea; two of these "boys" are Bishops; another is Professor of Christian Apologetics in the General Theological Seminary, New York. Scholarship and training and character were doubtless the considerations that led to their selection for such high office.

Those who are of the Academy are apt to cherish what is commonly designated the traditions—a word somewhat elusive, if we attempt to define it, but powerful, nevertheless, in creating and fostering a sense of obligation to be noble and to act nobly because of the Academy's origin in historic days and dignified circumstances; and again because of the high character of its founders. It is a flavor of the past—a something which, in these iconoclastic days, it is not amiss to cherish, and which, continuing to this day, is a pervasive influence for good.

What the full fruitage of the years has been is as impossible to tell as it is to compute the subtle and far-reaching influences of a human life. None the less facts and circumstances stand out in the subsequent lives of the Academy graduates that stamp these men as the possessors of training and character.

Not seldom has it been that these men, even after a generation, have turned back to the Academy with a grateful expression of obligation for the lasting influences exercised over them in their far-away school days. Time and space would fail if we should attempt to catalogue the ways in which Academy boys have touched and enriched the lives of men. Leaving School and College, they have impressed themselves on the community in which they have lived; they have managed vast

THE BENSON LIBRARY

Founded by the late Edwin N. Benson, class of '56, in 1892 and since endowed by the members of his family. It contains over 4000 volumes of standard works, various books of travel, adventure, fiction, encyclopedias, current periodical magazines selected under the supervision of the Headmaster. It is furnished with handsome tables and adorned with bronzes and other works of art, gifts of graduated classes.

financial interests—numbers of them—and their names have become synonyms for business probity.

Others have won distinction in the practice of the law; an Academy "boy" is Solicitor-General of the United States; another is Judge of the U. S. Circuit Court of Appeals in New York; a well-known railroad engineer and manager in Massachusetts is an Academy boy; another, a resident of Boston, gave his services to the Government during the Great War as an expert, without compensation; the Sheriff of Philadelphia is an Academy boy.

Others have attained high grade in the regular service of the Army and the Navy of the United States; they have been useful in the Church; they have attained distinction in the practice of medicine and surgery; and, indeed, in every line of activity in which men engage, they have gained a station in public esteem that comes to none other than to men of recognized training and character.

These two great elements centering in what we call Christian manhood are things worth while, and the Academy labors for them. They are the outcome of the School's influence; and so far as human zeal and love for this great end can bring to pass, they are the conscious and the unconscious purpose of those who, in the name of God, are conducting Academy affairs.

SCHOOL EQUIPMENT CENTRALIZED

The mere description of acreage, buildings and apparatus is not interesting reading and is an unreliable criterion of the School's advantages. Not the possession, but the use of equipment determines its value. Adequate equipment may generally be conceded to any institution claiming to be properly outfitted for the pursuit of its business. The Episcopal Academy has all the equipment necessary to the life of a first-class school and offers unostentatiously certain features beyond those normally to be expected.

The Academy's finest equipment is found in its Faculty. It is not the perfection of the machinery that determines the success of an organization, but the personal element that overshadows the mechanical. Twenty masters at the Academy working tirelessly together, frequently year after year, throwing in without stint all the force of personality at their command, stamp the Institution as unique and give its graduates a foundation of character that is unusual.

One of the most satisfactory qualities surrounding the physical equipment of the plant at Overbrook is its compactness. Although the grounds spread over twenty-two acres, the School buildings are complete each in itself, and the average boy spends his day under practically one roof. His program may include courses in Chemistry, Trigonometry and Spanish, a substantial three-course dinner, some gymnasium work and basket ball or crew training, followed by a hot and cold shower and perhaps some relaxation in the Library or with the Radio Club. All of these diverse occupations take place within a hundred feet of a central point. The functions of the Lower School will take place in the new Junior Building in the same convenient fashion. The Lower School will be as complete and satisfying for the younger boys as the Upper School is for their big brothers, and will possess, in addition, certain features necessarily adapted to the protection and development of immature boys.

The Academy grounds form a setting for the School Buildings rarely duplicated. Splendid trees and valuable shrubs lend the area a park-like quality and turn the big field with its quarter-mile track into a stadium with green walls. The Forestry Club finds a practical advantage in the immediate proximity of such a laboratory. The rare boys who are devoted to nature find scope for their interests in flower beds, bird nests, and even, as recently happened, in the raising of rabbits, pigeons, squirrels "and such small deer" on the Academy grounds.

It would be difficult to imagine a boy whose healthy cravings cannot be satisfied by these opportunities, bountifully offered at the Episcopal Academy.

ACADEMY'S ATHLETIC FACILITIES ARE SECOND TO NONE

A new era in athletics at the Episcopal Academy began when the school moved to its new home in Overbrook. While the school was situated in the center of the city, it was necessary for the boys to travel a considerable distance to secure a playing field. This condition was a great handicap in any attempt to establish a system of athletics for all.

In their present location they have at hand athletic facilities second to none. Spacious athletic fields and a splendid gymnasium are available to the boys immediately after their last recitation of the day.

A program of sports for all has been inaugurated, including even the smallest boys in school. Last fall twelve football teams were organized and played inter-club games, later playing games with other schools. This organization of all the boys in school, in athletics, starts the boys along the right road by interesting them in clean, wholesome sport at an early age, when the game instinct is strongest. Many boys neglected along this line during their early years never learn to know the benefits of athletics.

Athletic activities at Episcopal aim to do three things for the boys: First, to lead every boy to realize the benefits to be derived from wholesome vigorous exercise out of doors. These benefits are not only physical, but have a real influence on the boy's mental alertness and moral fibre. It is an established fact that athletics properly supervised are an aid to scholarship and not an impediment. Secondly, boys by taking part in school sports will feel that they are more a part of the school life; and the spirit of the school will become a part of the boy, because of the realization that he is representing the school on the athletic field. The boy who does not enter into the sport side of his school life neglects an important phase of his education. To reach those boys who for one reason or another do not readily enter into athletics, and to direct them into a knowledge of the real enjoyments and benefits of healthy recreation, should be the principal aim of any sound athletic system. Real exercise should be a pleasure, and the work of the school is to assist the boy in finding the athletic activity suited to his special needs. That is what Episcopal is trying to do for its boys. That it has been successful is evidenced by the high percentage of students who are voluntarily taking part in athletics.

And, lastly, participation in sports, whether on the varsity teams or as in the case of the great majority of boys who play on the so-called scrub teams, should endow a boy with the spirit of the game; the spirit that plays hard but clean; the spirit of true sportsmanship at all times; the spirit that makes for success in later life.

THE CREW

National scholastic champions over the Henley Course on the Schuylkill River on May 27, 1922. Formed from a group of boys who had never before handled an oar, coached by Frank Müller now head coach of the Harvard University Crews. Most of these boys have returned to form a nucleus for another championship under the tutelage of Mr. Clayton McElroy, who was for two years on the University of Pennsylvania Varsity. Mr. McElroy is now a Master at the School.

ALUMNI SOCIETY GIVES SCHOOL MOST LOYAL SUPPORT

The Alumni of the Episcopal Academy have always been interested in the progress of their school. Away back in 1877, with the late and much esteemed Dr. J. Andrews Harris as President and with Dr. William H. Klapp as Secretary, the first real attempt at organization of the graduate body was made in the founding of the Alumni Society, which at a later date, in 1890, became incorporated. An endowment fund was then started, which, having grown to considerable size, has in recent years been turned over to the Trustees, the income to be used for the benefit of the Academy. For many years an important function of the Society was the providing of suitable athletic grounds in the days when "Westmoreland" and "62nd and Walnut Streets" were the scenes of our home games. It has for many years been the custom at Commencement to present Alumni prizes, four in number, to those boys having the highest scholarship in contest for the Greek, Latin, English and mathematics awards.

And now, after many years of useful service to the school, the big opportunity for all Alumni is here with the Academy in its new home and a brilliant future ahead. Each year there is a decided increase in the attendance at the annual Alumni Day Meeting held in May, and from all indications the second annual Alumni Church Service, which will take place at St. James' Church on Saturday, April 15th, will be much larger than last year, when the Alumni Society inaugurated the custom.

The members of the Board of the Alumni Society are very strict in their attendance at Board meetings, for they are vitally interested in the success of the Academy and its plans for future development. The Trustees have recently donated the use of a special room in the Academy building for their benefit. Perhaps one of the most interesting indications of graduate interest is witnessed in the increasingly large number of sons and grandsons that each month are being entered as future students. It is fast becoming the custom to enter a son shortly after birth, as has heretofore been done in connection with the more distant boarding schools. In this field of looking after the Academy "legacies," the Alumni Society can be of great service.

Were it possible to produce an up-to-date list of the living graduates of P. E. A., we would find thereon some of the most illustrious names in Philadelphia and, indeed, in some instances, some of the best known names in the nation, such, for example, as the Hon. James M. Beck, of the Class of 1876. There were many graduates in the

World War and sixteen lost their lives. An Alumni Fund is now in the process of collection, with which a Memorial Alumni Chapel will eventually be erected at Overbrook. The Class of 1913 alone has a record of nearly 100 per cent. government service to its credit.

How often, upon glancing over the daily newspaper and coming upon the obituary notice of a citizen prominent in the affairs of city or state or in the business world, do we find the words, "He was educated at the Episcopal Academy." From the early days of 1785, when the idea of the "Academy of the Protestant Episcopal Church in the City of Philadelphia" was first definitely conceived in old Christ Church by Bishop White and his associates, the history of those interested in the Academy first as students and later as its graduates has been a record of real love and devotion to her interests. For seventy-seven years, from 1846, when he entered as a student, Doctor Harris, who was the first President of the Society, maintained his interest in the old school until last December, when, as senior Trustee of the Academy, illness brought his useful life to a close. The present head of the Alumni body is Mr. Louis Barcroft Runk.

THE REV. A. H. LUCAS GIVEN EPISCOPAL ACADEMY POST

The Board of Trustees of the Episcopal Academy announce the appointment last month of the Rev. Albert Hawley Lucas as Chaplain and Assistant Headmaster. Mr. Lucas will serve as Assistant to Greville Haslam, Headmaster, and will have charge of the Lower School. He graduated from the Academy in 1912 and from the University of Pennsylvania in 1916. He is also a graduate of Berkeley Divinity School, Middletown, Conn.

Mr. Lucas has been Curate under the Rev. John H. Mockridge, rector of St. James' Church, Twenty-second and Walnut Streets. He will still assist at Sunday services at the church but will be relieved of parish duties.

GENERAL MISSIONARY COMMITTEE AT WORK

The General Missionary Committee through its various sub-committees has made plans for carrying out the work which was entrusted to it. One subcommittee, Dr. Washburn, Chairman, has gotten in touch with the rectors of a number of our leading churches, asking for an opportunity to discuss the joint missionary responsibilities with the Rector and Vestry of each of said Parishes.

Another committee, Dr. Phillips, Chairman, has arranged for a meeting to which all the vestrymen of the Diocese will be invited, to be held at Holy Trinity Church, Friday evening, April 27th, for the purpose of discussing the desirability of forming an organization of all such vestrymen to meet once or twice each year.

A third committee on meetings has decided that this Spring it would be more productive to bring the missionary problem before the various Convocations rather than have special Diocesan meetings on the subject. The Deans of the several Convocations have therefore been asked to set apart Spring meetings for the purpose of conferences on missionary responsibility, and it is thought that such arrangement will generally be made.

Finally, the committee on the Distribution of Church Literature has been at work in an effort to increase the circulation of THE CHURCH NEWS, and is encouraged by the fact that in a considerable number of Parishes real efforts are being made at the present time towards this end.

The general problem that faces the Missionary Committee is a very large one. Too great results must not be expected in the near future. If the committee succeeds in devising new means of stimulating further interest in the missionary work of the Church, it is reasonable to assume that such enlarged interest will be reflected in increased offerings.

Executive Office, March 21, 1923.

PARISH CONTRIBUTIONS

In connection with the table of contributions by the Parishes for the first two months of 1923, printed in this issue of THE CHURCH NEWS, some little comment may be instructive. The actual receipts for the first two months of 1923 were just over $6700 less than the receipts of the same two months of 1922; there were, however, received in 1922 contributions of $6400, which had been pledged in 1921, so that the actual receipts for the first two months of the calendar year are really within $300 of the receipts for the same two months of 1922. The receipts in 1923 for the first two months amounting to about $34,000 were however, $9000 less than the disbursements during the same two months.

This is not as bad a showing as it seems because remittances in January are very small, and by the end of February, the Treasurer has received from most Parishes only one month's remittance. In other words, the remittances run a month behind not only early in the year, but through the year, and are made up in December when the books are kept open until quite late in the following month (January), when receipts are received covering in most cases at least two months' contributions from the different Parishes.

An interesting fact is that under the new basis of distribution of receipts between the National Council and the Diocese by which fifty-eight per cent plus is sent to the National Council (instead of fifty per cent. plus last year), we have sent to the National Council during the first two months of the year about $3500 more than during the first two months of last year. This is as it should be, as we were so far below our share of Maintenance charges in 1922 It seems, however, that our regular divisible receipts must be substantially increased in 1923, or else with the increased proportion paid to the National Council the balance remaining for Diocesan expenditures will be inadequate to cover the Budget for the year.

Executive Office, March 21, 1923.

AN ANONYMOUS LETTER

Some weeks ago the Rev. C. Herbert Reese, rector of St. Matthew's, Girard avenue and Eighteenth street, received an anonymous letter enclosing a prayer. Mr. Reese published the communication in his *Parish Messenger*. The CHURCH NEWS, noting Mr. Reese's comment that "the letter and the prayer have a beautiful humility and suggest spiritual chastenings, in the sight of God and man most precious," passes the communication along.

Dear Sir:

I have been attending St. Matthew's Church for some time and have been much helped. Some time I may have the nerve to introduce myself. I love to read your parish paper.

For some time I have been helped by the enclosed prayer, which I got my brother to have a friend of his copy for me. I thought you might like to have it, for it might help someone else:

"O God, who art the strength of all who put their trust in Thee; I thank Thee for showing me my own weakness. All the past years I have been blaming the troubles of my life on other people and Thou hast shown me that my own bad temper and jealous disposition have caused most of my own troubles and the troubles of my family and friends. I am truly sorry for this, O God, but my eyes have been opened, and I promise Thee that I will make it a rule to speak only kind words to everybody, especially to the members of my family. Help me, O God, to keep this promise, that my family may see an improvement in me. I need Thy strength, O God, and I shall no longer grieve Thy Holy Spirit. This, my prayer, I offer to Thee through Jesus Christ our Lord. Amen."

DIOCESE OF PENNSYLVANIA

List of Parishes and Missions Showing Amounts Paid as Compared with Apportionment for First Two Months, 1923

Parish or Mission	Amounts Paid First Two Months, 1923				Apportionment First Two Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
IN PHILADELPHIA						
Advocate	$2.00	.....	$35.00	$37.00	$592.38	$350.90
All Saints', Moyamensing	80.00	.....	.....	80.00	247.49	146.60
All Saints', Torresdale	72.00	.....	.....	72.00	231.90	137.37
All Souls'	.....	.....	.....	.....	49.56	29.36
Annunciation	24.76	.....	.....	24.76	371.97	220.34
Atonement	200.00	.....	.....	200.00	707.88	419.32
Calvary, Northern Liberties	14.59	.....	.....	14.59	176.04	104.28
Calvary, Germantown	25.00	.....	30.00	55.00	1,701.56	1,007.93
Christ	2,600.00	.....	25.00	2,625.00	896.69	531.16
Christ Church Chapel	.....	$2.00	2.00	4.00	366.27	216.96
Christ, Franklinville	.....	.....	.....	.....	179.01	106.04
Christ, Germantown	279.32	.....	.....	279.32	855.08	506.51
Covenant	25.00	.....	.....	25.00	485.08	287.34
Crucifixion	19.00	.....	.....	19.00	99.22	58.77
Emmanuel, Holmesburg	12.00	.....	.....	12.00	163.89	97.08
Emmanuel, Kensington	.....	.....	.....	.....	123.10	72.92
Epiphany, Germantown	.....	.....	.....	.....	638.02	377.94
Epiphany, Sherwood	.....	.....	.....	.....	288.14	170 68
Gloria Dei	29.87	.....	.....	29.87	503.41	298.20
Good Shepherd, Germantown	2.00	5.00	5.00	12.00	31.40	18.60
Good Shepherd, Kensington	.....	.....	.....	.....	173.49	102.77
Grace, Mt. Airy	779.98	.....	.....	779.98	1,630.07	965.59
Grace, West Philadelphia	15.00	2.00	5.00	22.00	504.14	298.63
Holy Apostles	3,264.63	.....	10.00	3,274.63	2,842.69	1,683.89
Holy Comforter	15.71	.....	.....	15.71	180.63	107.00
Holy Comforter Memorial	.....	.....	.....	.....	142.32	84.31
Holy Communion	26.01	.....	.....	26.01	326.64	193.49
Holy Innocents, Tacony	129.64	.....	.....	129.64	150.51	89.15
Holy Trinity	2,661.70	.....	15.00	2,676.70	3,380.69	2,002.58
Holy Trinity Memorial Chapel	99.57	.....	.....	99.57	228.09	135.11
House of Prayer	.....	.....	.....	.....	51.27	30.37
Incarnation	.....	.....	6.00	6.00	725.58	429.80
L'Emmanuello	.....	.....	.....	.....	22.66	13.42
Mediator	5.00	.....	.....	5.00	915.36	542.22
Messiah, Port Richmond	.....	.....	.....	.....	46.38	27.47
Phillips Brooks Memorial Chapel	54.53	.....	.....	54.53	59.36	35.16
Prince of Peace	36.25	.....	.....	36.25	379.68	224.91
Pro-Cathedral of St. Mary	215.84	.....	.....	215.84	475.70	281.78
Redeemer (Polish)	.....	.....	.....	.....	2.62	1.55
Redemption	.....	.....	.....	.....	396.12	234.64
Resurrection	30.00	.....	.....	30.00	520.37	308.25
St. Alban's, Olney	.....	.....	.....	.....	210.79	124.87
St. Alban's, Roxborough	.....	.....	.....	.....	53.87	31.91
St. Ambrose	.....	.....	.....	.....	100.55	59.56
St. Andrew's, West Philadelphia	10.00	.....	5.00	15.00	671.34	397.67
St. Augustine's	.....	.....	.....	.....	150.14	88.94
St. Barnabas, Germantown	.....	.....	.....	.....	56.05	33.20
St. Barnabas, Kensington	.....	.....	.....	.....	176.04	104.28
St. Barnabas, West Philadelphia	.....	.....	.....	.....	153.54	90.95
St. Bartholomew's	.....	.....	.....	.....	124.25	73.60
St. Bartholomew's, Wissinoming	.....	.....	.....	.....	44.48	26.35
St. Clement's	.....	.....	.....	.....	2,266.07	1,342.32
St. Cyprian's, Elmwood	.....	.....	.....	.....	1.59	.95

Parish or Mission	Amounts Paid First Two Months, 1923				Apportionment First Two Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
St. David's, Manayunk	$25.00	.....	.....	$25.00	$281.06	$166.49
St. Elisabeth's	.....	.....	.....	.....	160.05	94.81
St. Gabriel's, Feltonville	29.66	.....	$18.73	48.39	5.26	3.12
St. George's, Richmond	.....	$2.00	.....	2.00	199.13	117.96
St. George's, Venango	.....	.....	.....	.....	6.00	3.56
St. George's, West Philadelphia	20.68	.....	16.07	36.75	233.21	138.14
St. Giles'	.....	.....	.....	.....	10.47	6.20
St. James', Philadelphia	75.50	.....	.....	75.50	4,794.20	2,839.87
St. James', Hestonville	.....	.....	.....	.....	148.74	88.10
St. James', Kingsessing	101.14	.....	.....	101.14	230.22	136.37
St. James the Less	.....	.....	.....	.....	357.59	211.82
St. John Baptist	.....	.....	.....	.....	110.06	65.19
St. John's Chrysostom	.....	.....	.....	.....	72.62	43.02
St. John the Divine	.....	.....	.....	.....	5.23	3.10
St. John the Evangelist	32.83	.....	.....	32.83	59.20	35.07
St. John's Free	.....	.....	.....	.....	217.71	128.96
St. Jude and the Nativity	33.33	.....	5.00	38.33	461.05	273.11
St. Luke's, Germantown	3.00	.....	.....	3.00	1,705.66	1,010.36
St. Luke's, Kensington	.....	.....	.....	.....	371.87	220.28
St. Luke's, Bustleton	.....	.....	.....	.....	45.15	26.74
St. Luke and the Epiphany	946.56	.....	.....	946.56	3,241.17	1,919.93
St. Mark's, Philadelphia	2,678.51	140.00	22.00	2,840.51	2,842.69	1,683.89
St. Mark's, Frankford	93.23	.....	20.00	113.23	688.57	407.88
St. Martin's, Oak Lane	.....	.....	.....	.....	304.65	180.46
St. Martin's-in-the-Fields	6,265.74	10.00	10.00	6,285.74	2,100.19	1,244.06
St. Mary's, Hamilton Village	.....	.....	.....	.....	1,260.06	746.41
St. Mary of the Annunciation	.....	.....	.....	.....	1.05	.62
St. Matthew's, Francisville	10.00	.....	5.00	15.00	1,007.58	596.85
St. Matthias	9.30	.....	14.00	23.30	446.19	264.31
St. Michael's, Germantown	13.00	.....	5.00	18.00	736.43	436.23
St. Michael's and All Angels	.....	.....	.....	.....	43.84	25.97
St. Monica's	.....	.....	.....	.....	57.20	33.88
St. Nathanael's	.....	.....	.....	.....	230.57	136.58
St. Paul's, Aramingo	100.00	.....	.....	100.00	193.65	114.71
St. Paul's, Chestnut Hill	3,012.02	75.00	240.00	3,327.02	2,360.71	1,398.38
St. Paul's Memorial	.....	.....	.....	.....	300.46	177.98
St. Paul's, Overbrook	255.39	.....	5.00	260.39	2,135.46	1,264.95
St. Peter's, Philadelphia	1,157.39	500.00	7.00	1,664.39	2,266.07	1,342.32
St. Peter's, Germantown	25.00	.....	.....	25.00	1,843.90	1,092.25
St. Philip's, Philadelphia	412.80	.....	3.00	415.80	544.83	322.74
St. Sauveur	.....	.....	.....	.....	43.18	25.58
St. Simeon's, Philadelphia	.....	.....	.....	.....	411.53	243.77
St. Simon the Cyrenian	21.30	.....	.....	21.30	373.14	221.03
St. Stephen's, Philadelphia	70.00	.....	.....	70.00	2,244.08	1,329.30
St. Stephen's, Bridesburg	.....	.....	.....	.....	141.68	83.93
St. Stephen's, Wissahickon	.....	.....	.....	.....	199.35	118.09
St. Thomas', Philadelphia	2.00	.....	.....	2.00	93.76	55.54
St. Timothy's, Roxborough	159.05	.....	.....	159.05	582.49	345.04
St. Titus, Elmwood	1.25	.....	.....	1.25	18.19	10.78
The Saviour, West Philadelphia	15.00	3.00	20.00	38.00	2,384.62	1,412.55
Transfiguration	.....	.....	.....	.....	56.73	33.61
Transfiguration Mission	.....	.....	.....	.....	2.62	1.55
Trinity, Oxford	.....	.....	.....	.....	277.23	164.22
Trinity Chapel, Crescentville	.....	.....	.....	.....	31.40	18.60
Zion, Southwark	42.96	.....	.....	42.96	68.15	40.37
OUTSIDE PHILADELPHIA						
Ambler, Trinity Memorial	.....	.....	.....	.....	232.75	137.87
Andalusia, Redeemer	.....	.....	5.00	5.00	31.40	18.60
Ardmore, St. Mary's	1,149.83	10.00	15.00	1,174.83	722.33	427.88
Bala, St. Asaph's	25.00	.....	10.00	35.00	807.92	478 58

Parish or Mission	Amounts Paid First Two Months, 1923				Apportionment First Two Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
Bristol, St. James'	.....	.....	.....	.....	$38.22	$22.64
Bryn Mawr, Holy Cross Chapel	.....	.....	.....	.....	5.23	3.10
Bryn Mawr, Redeemer	$1,927.20	.....	$85.50	$2,012.70	2,023.19	1,198.45
Buckingham, Trinity	.....	.....	.....	.....	21.69	12.85
Center Hill, Trinity	.....	.....	.....	.....	.12	.07
Chadd's Ford, St. Luke's	.....	.....	.....	.....	1.05	.62
Cheltenham, St. Paul's	30.00	$10.00	.....	40.00	1,084.47	642.40
Cheltenham, Trinity	.....	.....	.....	.....	12.59	7.46
Chester, St. Luke's	.....	.....	.....	.....	41.41	24.53
Chester, St. Mary's Mission	.....	.....	.....	.....	2.87	1.70
Chester, St. Paul's	10.00	.....	.....	10.00	841.79	498.64
Clifton Heights, St. Stephen's	22.30	.....	.....	22.30	29.21	17.30
Coatesville, St. Cyril's	.....	.....	.....	.....	2.62	1.55
Coatesville, Trinity	.....	.....	.....	.....	182.08	107.85
Collingdale, Trinity	.....	.....	.....	.....	66.48	39.38
Compass, St. John's	.....	.....	.....	.....	4.36	2.58
Concord, St. John's	.....	.....	.....	.....	4.60	2.73
Conshohocken, Calvary	.....	.....	.....	.....	605.72	358.80
Cynwyd, St. John's	55.50	.....	.....	55.50	272.58	161.46
Darby, All Saints'	.....	.....	.....	.....	80.97	47.96
Dolington, St. Wilfred's	.....	.....	.....	.....	.20	.12
Downingtown, St. James'	.....	.....	.....	.....	72.30	42.83
Doylestown, St. Paul's	.....	.....	.....	.....	100.55	59.56
Drexel Hill, Incarnation	.....	.....	.....	.....	15.70	9.30
Eddington, Christ	.....	.....	.....	.....	48.05	28.46
Eddystone, St. Luke's	.....	.....	.....	.....	6.39	3.78
Edgely, St. Paul's Chapel	.....	.....	.....	.....	2.62	1.55
Essington, St. John the Evangelist	41.76	.....	.....	41.76	5.23	3.10
Evansburg, St. James'	.....	.....	.....	.....	7.83	4.64
Fallsington, All Saints'	.....	.....	.....	.....	4.30	2.55
Feasterville, Feasterville Mission	.....	.....	.....	.....	3.66	2.17
Gulph Mills, Trinity	.....	.....	.....	.....	11.79	6.98
Gwynedd, Messiah	42.06	.....	5.00	47.06	273.86	162.23
Great Valley, St. Peter's	7.09	.....	.....	7.09	17.36	10.29
Hatboro, Advent	.....	.....	.....	.....	44.15	26.15
Highland Park, Holy Sacrament	.....	.....	.....	.....	51.45	30.48
Honey Brook, St. Mark's	.....	.....	.....	.....	15.02	8.90
Hulmeville, Grace	6.48	.....	.....	6.48	3.32	1.97
Ithan, St. Martin's Chapel	.....	.....	.....	.....	10.47	6.20
Jenkintown, Our Saviour	10.00	.....	10.00	20.00	999.44	592.03
Kelton, St. John's	1.99	.....	.....	1.99	2.04	1.21
Kennett Square, Advent	.....	.....	.....	.....	7.83	4.64
King of Prussia	.....	.....	.....	.....	2.62	1.55
Langhorne, St. James'	.....	.....	.....	.....	51.45	30.48
Lansdale, Holy Trinity	.....	.....	.....	.....	27.57	16.33
Lansdowne, St. John the Evangelist	.....	.....	.....	.....	565.98	335.26
McKinley, St. Andrew's	25.00	.....	.....	25.00	.58	.34
Marcus Hook, St. Martin's	.....	.....	.....	.....	17.51	10.37
Meadowbrook, Huntingdon Valley Chapel	95.00	.....	.....	95.00	94.20	55.80
Media, Christ	2.00	.....	5.00	7.00	182.23	107.94
Morrisville, Incarnation	.....	.....	.....	.....	26.02	15.41
Morton, Atonement	2.00	.....	2.00	4.00	49.71	29.45
New Hope, St. Philip's Chapel	.....	.....	.....	.....	7.85	4.65
Newtown, St. Luke's	51.45	.....	.....	51.45	47.56	28.17
Norristown, All Saints'	.....	2.50	.....	2.50	258.08	152.87
Norristown, St. John's	5.00	.....	.....	5.00	504.03	298.57
Norwood, St. Stephen's	.....	.....	.....	.....	69.56	41.20
Oaks, St. Paul's	6.00	.....	.....	6.00	25.31	14.99
Oxford, St. Andrew's	.....	.....	.....	.....	2.62	1.55
Paoli, Good Samaritan	342.33	.....	.....	342.33	782.15	463.32
Parkesburg, Ascension	.....	.....	.....	.....	15.02	8.90
Phoenixville, St. Peter's	472.45	.....	.....	472.45	485.23	287.43

Parish or Mission	Amounts Paid First Two Months, 1923				Apportionment First Two Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
Pottstown, Christ	$76.31	.....	.....	$76.31	$152.00	$90.04
Prospect Park, St. James'	.....	.....	.....	.....	50.48	29.90
Quakertown, Emmanuel	12.82	.....	.....	12.82	4.68	2.77
Radnor, St. David's	30.34	.....	$4.00	34.34	190.31	112.73
Radnor, St. Martin's	.....	.....	10.00	10.00	357.16	211.56
Ridley Park, Christ	.....	.....	.....	.....	193.02	114.34
Rockdale, Calvary	19.92	.....	.....	19.92	45.97	27.23
Rockledge, Holy Nativity	.....	.....	.....	.....	160.50	95.07
Rosemont, Good Shepherd	645.94	$5.00	20.00	670.94	1,509.74	894.30
Royersford, Epiphany	.....	.....	.....	.....	24.79	14.69
Somerton, St. Andrew's	.....	.....	.....	.....	1.22	.72
Southampton, St. Columba's	5.51	.....	.....	5.51	3.35	1.98
Swarthmore, Trinity	.....	.....	.....	.....	64.08	37.96
Upper Merion, Christ	.....	.....	.....	.....	118.22	70.03
Valley Forge, Washington Mem. Chapel	.....	.....	.....	.....	126.68	75.04
Warwick, St. Mary's	.....	.....	.....	.....	4.36	2.58
Wayne, St. Mary's Memorial	310.34	25.00	20.00	355.34	1,015.52	601.55
Weldon, St. Peter's	9.35	.....	.....	9.35	66.48	39.38
West Chester, Ascension Mission	.....	.....	.....	.....	2.62	1.55
West Chester, Holy Trinity	15.00	.....	.....	15.00	484.55	287.02
West Manayunk, St. Andrew's	.....	.....	.....	.....	7.85	4.65
West Whiteland, St. Paul's	205.00	.....	.....	205.00	47.07	27.89
Whitemarsh, St. Thomas'	138.17	.....	.....	138.17	304.48	180.36
Willow Grove, St. Anne's	5.00	.....	.....	5.00	31.96	18.93
Wyncote, All Hallows	126.72	.....	10.00	136.72	366.41	217.04
Wynnewood, All Saints'	125.00	.....	.....	125.00	165.21	97.87
Yardley, St. Andrew's	11.20	.....	.....	11.20	15.79	9.35
Total Parish Givings	$32,408.10	$791.50	$730.30	$33,929.90		
Miscellaneous	744.12	74.17	974.35	1,792.64		
Grand Total	$33,152.22	$865.67	$1,704.65	$35,722.54	$82,427.90	$48,826.73

Note.—Contributions for Building Funds will not be credited until December.

RECTORS TO EXCHANGE PULPITS SUNDAY AFTER ASCENSION

Announcement has been made that the following rectors and Mission priests will exchange pulpits on May 13th, Sunday after Ascension Day:

The Rev. A. R. Van Meter, Calvary, Germantown, with the Rev. Henry S McDuffey, priest-in-charge St. Augustine's Mission.

The Rev. Llewellyn N. Caley, St Martin's, Oak Lane, with the Rev. William T. Metz, priest-in-charge St. Gabriel's Mission.

The Rev. Charles S. Goodman, Emmanuel, Holmesburg, with the Rev. Charles A. Ricksecker, priest-in-charge, All Saints', Darby.

The Rev. Edward M. Jefferys, St. Peter's, Philadelphia, with the Rev. Frederick B. Halsey, priest-in-charge, St. Ambrose's Mission.

The Rev. Charles H. Arndt, Christ Church, Germantown, with the Rev. A. J. Arkin, St. George's, Richmond.

The Rev. C. Herbert Reese, St. Matthew's, with the Rev. George R. Miller, priest-in-charge, St. Nathanael's Mission.

The Rev. William J. Cox, St. Andrew's, West Philadelphia, with the Rev. Walter C. Pugh, priest-in-charge, St. Giles', Stonehurst.

The Rev. Benjamin N. Bird, St. Asaph's, Bala, with the Rev. John L. Zacker, priest-in-charge, Hebrew Christian Synagogue.

The Rev. Stanley V. Wilcox, St. Paul's Memorial, South Philadelphia, with the Rev. William J. Wilkie, priest-in-charge, Holy Trinity Mission, Quakertown, Pa.

The Rev. Charles H. Long, Zion, with the Rev. John H. Chapman, St. Paul's, Chestnut Hill.

The Rev. James A. Weagle, St. Bartholomew's, Lehigh Avenue, with the Rev. Seaver M. Holden, Incarnation, Morrisville, Pa.

The Rev. Charles Townsend, Jr., Good Shepherd, Rosemont, with the Rev. Samuel B. Booth, Country Centre Mission, Wrightstown, Pa.

The Rev. Jules L. Prevost, St. Paul's, Glenloch, with the Rev. Eliot White, Archdeacon for Foreign Work.

The Rev. J. DaCosta Harewood, St. John the Divine, with the Rev. Edward E. Durant, Coatesville, Pa.

The Rev. Frederick O. Musser, Covenant, with the Rev. Edward G. Knight, Chapel of Incarnation, Drexel Hill.

The Rev. Thomas S. Cline, Grace, Mt. Airy, with the Rev. Thomas Hubert-Jones, St. Bartholomew's, Wissinoming.

VIRGINIA PAID IN FULL

Announcement has been made by the National Treasurer, Lewis B. Franklin, that the Diocese of Virginia has paid in full its 1922 quota for the General Church. The statement sent out by the Treasurer after the closing of the books for 1922 showed that Virginia had paid $22,844 less than its quota. This amount has since been paid, and assurance has been given that the 1923 quota will be met. There are now two dioceses which have paid their 1922 quota in full, Virginia and West Virginia.

Here and There in the Diocese

News items and personals for this department of the "Church News" from all Parishes, organizations and individuals are solicited. Please address them to Managing Editor, "Church News," 202 South Nineteenth Street, Philadelphia, Pa.

St. George's, East Indiana avenue and Livingston street, the Rev. A. J. Arkin, rector, is making fine headway in the organization of a Parish Orchestra under the leadership of C. H. Larkin, one of the Sunday School teaching staff. Weekly rehearsals are held Friday nights and a library of fine music has been started.

Early this month St. George's Parish will also distribute its Parish Directory. Care has been taken to have it include all who are affiliated with the Parish and each family is to be provided with a copy of the Parish Directory.

Mr. Horace Prevoost is now in charge of the Boys' Club of St. George's Chapel, E. Venango and Edgemont streets. Mr. Henry Martin and Mr. Charles Greiss have been appointed to the Chapel Advisory Board by the Rev. A. J. Kilpatrick.

Pictures illustrating the missionary work of the general Church were shown on the screen on Sunday evenings beginning at 7.15 o'clock during March at St. George's Chapel.

The Vestry of St. Matthew's Church, Girard avenue and Eighteenth street, has decided to devote all offerings of the special weekday services during Lent and all the loose offerings of Sunday, March 11th, to the missionary work of the North Philadelphia Convocation.

The Rt. Rev. Philip Cook, Bishop of Delaware, confirmed a class of seventy-two at the Chapel of the Mediator in West Philadelphia, Sunday, March 4th. An outstanding feature in connection with the class was the fact that of the entire number all but two or three sought confirmation without any solicitation on the part of the Vicar, the Rev. Granville Taylor.

The choir of St. Jude and The Nativity, Eleventh and Mt. Vernon streets, now has two divisions, the Senior and Junior. The Juniors serve as the choir for the Church School and also in the Young People's Missionary Service. The Senior Choir has been rendering musical services on the fourth Sunday evening of each month.

The choir of Christ Church, Pottstown, recently took part in two interesting events. One was the presentation of a purse to Henry K. Ancona, the organist and choirmaster, as a token of appreciation and affection from the people of the Parish in commemoration of the completion of eleven years of splendid service. The other event was the supper given by the members of the choir committee to the choir in recognition of their great contribution to the life and usefulness of the Parish.

Mr. Harry Buckle, Treasurer of Calvary Church, Conshohocken, received a letter of appreciation from the Church and Sunday School Department of the Near-East Relief for the generous contribution of $239.35 through Calvary Church. The communication is signed by Paul S. Leinbach, secretary of the department. Another message of thanks from G. E. Silloway, Regional Director, acknowledges with gratitude contribution of clothing.

Christ Church Parish, Pottstown, gave $105 in cash and $102 in pledges for the Near-East Relief following an appeal presented by the Rev. William C. Emhardt, Field Secretary for Work Among the Foreign Born of the National Council. Mr. Emhardt gave an interesting and appealing account of the situation in Greece and Asia Minor.

On Monday in Easter Week, Eugene Beck completes his fortieth year as a Vestryman of St. Luke's, Bustleton. For about thirty-five years Mr. Beck has been Secretary of the Vestry.

Four members of the Boys Club of St. Barnabas, Kensington, each under twelve years of age, organized themselves into a "Paint Squad" and painted the Club's room in the basement of the parish house. The "painters" were Irvine Jordon, Ridgely Jordon, William Wingate and Howard Boyer. The rector, the Rev. Thomas A. Meryweather "cooked" the paint for the boys. Under the leadership of Raymond Bierlein, President of the Dramatic Club, and Andrew Lawson, Lillian Rutter and Mildred Brunning, members of that Club, another "Paint Squad" of boys and girls put a fresh coat of paint on a room in the parish house to be used by the women of the parish.

The Rev. Frederick D. Ward, rector of St. Elizabeth's Church, Sixteenth and Mifflin Streets, held a Day of Devotion in St. James' Church, Washington, D. C., on March 6.

Bishop Garland presided at a National Conference on Jewish Work at the Church Missions House, New York, on Thursday, March 22. The Rev. Dr. Caley and Mrs. John D. Thomas represented the committees on Jewish work in the Diocese of Pennsylvania. The Rev. John L. Zacker, priest-in-charge of the Hebrew Christian Synagogues here, was present as Secretary of the National Committee on Jewish Work.

The Pennsylvania Woman's Auxiliary to the Church Mission to Jews held a special meeting March 19, in the Church House, to stir up interest in the women's and children's department recently started at the Hebrew Christian Synagogue. Mr. Zacker presented the new woman worker in charge of the department, Miss May Ormsby, who outlined some of the work already accomplished. Mrs. Lewis R. Dick gave a delightful description of the Passion Play at Oberammergau. Mrs. John D. Thomas presided.

The Rev. John Mills Gilbert, rector of Holy Trinity Church, West Chester, Pa., has resigned his parish and will shortly take up work under Bishop Brent at Penn Yan, N. Y.

A. J. County, a member of the Executive Council of the Diocese and Vice-President of the Pennsylvania Railroad, was the special speaker at the Chapel of the Mediator, Fifty-first and Spruce Streets, Sunday night, March 18, where he delivered an address on the topic of "Religion and Business."

The Church Normal School, conducted under the auspices of the Department of Religious Education, closed the year's session Thursday evening, March 8. Preparations are being made for the resumption of the School next Fall with a very carefully selected faculty of leaders.

Miss Mildred Scott Olmstead, Executive Secretary of the Women's International Peace organization, delivered an address in Christ Church Parish House, the afternoon of March 21, on "International Peace from a Woman's Viewpoint." Mrs. Olmstead has been in France and Germany and showed a familiarity with the people and conditions in both countries.

A progress report of the committee on the Every Member Campaign in Christ Church Parish, Germantown, notes an increase of 23 per cent. in weekly envelope pledges for parish expenses for 1923 as compared with 1922, and an increase of 60 per cent. in pledges for Missions. Pledges are still coming in.

The Rev. John H. Mockridge, rector of St. James Church, Twenty-second and Walnut streets, was the preacher at the noon services in Trinity Church, New York, for the week of March 12 to March 16. Dr. Mockridge was formerly on the staff of Trinity.

In the will of Mrs. E. D. Sharpless, a devout member of Christ Church, Media, the endowment fund of the parish is left $10,000, and the rector, the Rev. Harry Ransome, $5000.

The Church School of Christ Church, Pottstown, has chosen as the beneficiaries of its Lenten offering the Ute Indians of Utah and the lepers of Kusatsu, Japan. The School has a creditable record of missionary giving. In 1919 it gave $242; in 1920, $280; in 1921, $265, and in 1922, $360.

March 16-17 a Retreat for Women was held at Wrightstown for the women of the Country Centre Mission. It was conducttd by the Rev. Samuel B. Booth.

The Editor's Book Shelf

Belief in God. By Charles Gore, D.D. New York, Scribner, 1922, p. x + 329.

If Canon Liddon, from the other side of the Veil, still interests himself in terrestrial theology, we feel that he must deeply rejoice in the appearance of this second volume of Bishop Gore's doctrinal triology. It will be recalled that it was Dr. Gore's Essay in *Lux Mundi*, which in 1889 caused the very painful break between Liddon and his favorite pupil. In that controversy Dr. Gore claimed that a certain amount of Higher Criticism was in the first place necessary to the cause of truth; and secondly that it was positively helpful for a convincing defense of Catholic Christology. In the more than thirty years of developing Criticism which have elapsed since then, Dr. Gore has remained loyal to this platform, and in this sense the present volume is a vindication of *Lux Mundi*. Its author has demonstrated by a detailed and often closely knit argument, that one who allows considerable freedom in the historical criticism of the Bible, can yet be thoroughly loyal to Chalcedonian Christology, and further, can even ground his intellectual faithfulness to our Lord on the very data afforded by such criticism.

In the first five chapters, the New Testament evidence is discussed, with a somewhat long range assault upon the three important German schools of N. T. study, the Liberal, of which Harnack remains chief, the Eschatological, popularized by Schweitzer, and the Religio-Historical, in which the late Professor Bousset was so prominent at Goettingen. Then in the second half of the book, the official ecclesiastical teaching, expressive of the Christology, is analyzed and defended.

Such a volume will inevitably create discussion, even among friends who are in cordial agreement with the argument as a whole. Thus many will feel that in the second chapter, "The Belief of the Disciples," a problem underlying and vital to this discussion, is hardly considered at all, viz., the *possibility* of a spiritual experience receiving an adequate intellectual translation, with the dangers and implications of such a process. Again, while Dr. Gore vindicates the Conciliar definitions as accurate determinations in the Platonic-Aristotelian thought-world, he seems little interested in the pressure which this very fact brings to some today, of finding equally accurate and valid expressions in a world which is no longer either Platonic or Aristotelian. Or once more, pp. 183-195 will startle by their nonchalance those who are aware of the complex and far-reaching ramifications of the moral standards in relation to our Lord's Person. Dr. Gore dismisses these with almost a shrug of the shoulder, and yet in extensive circles today, they form *the* burning theme of Apologetics.

It is obvious that this book is not "light reading," but it is equally certain that it will repay the most careful study by those who would serve God not only with their "heart and soul," but also with their "mind."

C. R.

Other Days. By J. W. Leigh, D.D., F.S.A., late Dean of Hereford. New York, MacMillan, 1921, pp. 255.

The pages contributed by Owen Wister in preface to this *Life* are by no means the least valuable part of the book. Dean Leigh's story covers the activities of a very long career, started at Paris in 1838, and filled with personal interest and travel-anecdote in most of the accessible spots of both hemispheres. From Egypt in the sixties, to Chicago and New Orleans in the seventies, onward through a Deanship of more than twenty-five years at Hereford, the fascination of these pages rarely flags.

Of course, the real problem of the book, behind its passing attractiveness, is that which Mr. Wister suggests in his introduction. The life of Dean Leigh offers a splendid picture of the English gentleman of large wealth and inherited social position; we would go even farther and say the picture of a distinctly Christian gentleman. But of the slightest consciousness of priesthood, or of any passionate and habitual interest in religion, the pages are conspicuously empty, and the inevitable judgment thereby evoked is well summed up in Mr. Wister's concluding words. "The world is at present of opinion that such people are an injustice and an imposition; churches, governments, communities, are going to have an excellent and long opportunity to find out how well they can get along without them" (p. 10).

C. R.

Political Christianity. By A. Maude Royden. New York, Putnam, 1923, pp. 143.

By the time this notice is printed, Miss Hoyden will have preached at our own Church of the Holy Trinity in Philadelphia, and so to many readers of the CHURCH NEWS will need no introduction. Nevertheless we cannot help emphasizing for those who were not fortunate enough to hear her on Passion Sunday, that in these pages of *Political Christianity,* an insight is given into the thought of one of the most powerful of present day preachers and of one of the few real prophets of contemporary Anglicanism. Those who know the work of Dr. Dearmer and Miss Royden at the Guild House in London, are aware of the apostolic enthusiasm of their meetings, but we should like to stress the moral sacredness of that effort. Grounded in the deepest philosophy of the Catholic religion, and far more intimate with the function of women in Catholic history than many who oppose her, Miss Royden has brought home to myriad hearts in England the fact that genuine Christianity has a gospel which *makes a difference* in the world of today. This book presents a few of the sermons preached to the Guild House congregation during Lent in 1921 and 1922. When we recall the general run of Lenten preaching (doctrines, sacraments, "first principles," etc.), with the usual lack of any application whatever to the civilization about us, the very titles of Miss Royden's sermons thrill us by their apostolic reality: "Justice, Human and Divine;" "Christ and the Unemployed;" "Care of the Insane," *et al.* That is, Miss Royden is convinced that the Catholic religion was given to make the world better, not to luxuriate as a treasured fad while the world is left godless. Hence, of course, she is often unpopular, irritating, and disconcerting, even as God's prophets have ever been, and as their Captain was and is: "not peace, but a sword."

Since the Reformation, the Anglican Church has tried hard at the start to lose every movement of strength to which she has given birth. Puritans, Non-Jurors, Wesleyans, Tractarians, Ritualists, Bible Critics, against all has she turned her face, and it is only by a "survival of the fittest" that some of these dynamos of spiritual power are with us yet. Come, then, O Divine Spirit, and make Thy Church realize her truly Catholic character, and bless once more the work and opportunities of women in Thy service, that a St. Paula, a St. Hilda, a St. Catharine, may walk with us again.

C. R.

The thirst for earthly water comes from parched lips; but the thirst for God comes from lips already moistened. God has answered you before you call.—*Selected.*

Letters to the Editor

This department is open to all baptized members of the Church. It is for the exchange of information and opinions. Correspondence is freely invited. Because of space limitations letters should be as brief as possible. THE CHURCH NEWS *is not responsible for opinions expressed. The Editor reserves the right to decide what shall be published.*

COAL FACTS

To the Editor of THE CHURCH NEWS:

The winter of 1922-23 will long be remembered in Philadelphia as the winter of the coal famine. Thousands of families lacked sufficient coal to keep them warm, others huddled around gas stoves and oil stoves that filled the rooms with poisonous fumes, and a few had absolutely no heat at all outside of their kitchens. It is no wonder that the doctors and undertakers were busy. Those who are responsible for this situation are going to have unpleasant interviews with the Great Judge some day. However, it is not our function to judge or to condemn, but merely to state facts, and here are some facts that I, as Rector of St. Matthew's and many members of St. Matthew's, and others who are not members of St. Matthew's, feel should be known:

"Mr. John Williams, whose coal yard is at Twenty-fifth and Dauphin Streets, furnished coal in every case of suffering that was brought to his attention by me as the Rector of St. Matthew's during the whole winter, and there were between eighty and a hundred such cases. All that he asked was that I should personally investigate the case and come and look him in the eye and tell him of the need. In one instance he sent a load a long distance in the northeast section of the city in order to relieve a widow and five children. Once he made a delivery at the Church House, when coal could be obtained nowhere else, and thus prevented that large plant with seventy-four rooms from closing down for several days. He sent a load to one of our clergy who was sick in bed himself in a cold room. The driver failed to arouse anyone at his first trip, and came all the way back to Twenty-fifth and Dauphin with the coal, after losing several hours. Mr. Williams did not get provoked, but sent another load down the next day with a guide I introduced to the driver, that he might accompany the coal down to its destination and see that it got safely into the cellar. On several occasions of suffering in Southwest Philadelphia, entirely beyond the reach of Mr. Williams, he gave me letters to Mr. Kunkel at Sixty-third and Market Streets, and in this way, coal was obtained for these distant families. Through misunderstandings, in four cases the money was not ready when the coal was delivered, and in every case of this sort Mr. Williams ordered the coal delivered, and trusted me to see that the money would be forthcoming eventually. All who were thus served by Mr. Williams testify that the coal was of the very finest quality. His charges were the usual charges: Twelve dollars a ton for pea coal, and fifteen dollars for the larger sizes.

"Mr. Williams is not a member of St. Matthew's Church; we wish he were; but he enabled us to carry on a work of mercy this winter that was only limited in its extent by the time that I could spare to devote to it.

"These are facts that the public has a right to know.

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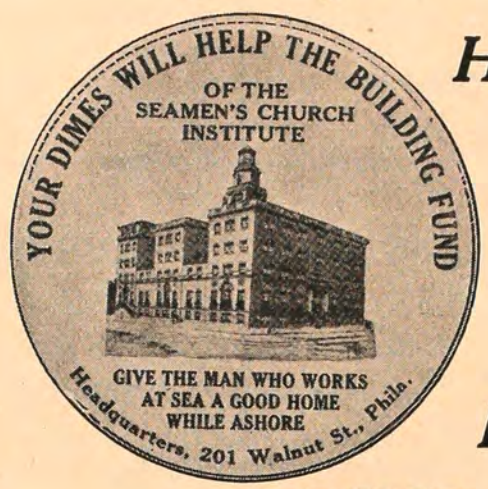

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Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

West Philadelphia churchwoman has large Bible, King James version with Apochrypha, in good condition and handsomely bound, suitable for reading desk, which she is willing to donate to any Parish or Mission of the Diocese in need of a large Bible.

Priest in charge of Mission in the northeast section of Philadelphia is in need of a piano. Can anybody donate one? The piano he has is beyond repair.

Has any Parish a discarded cupboard wardrobe that could be available for one of the Chapels at the Byberry Hospital? Will be glad to pay for transportation from any place in city or neighborhood.

Two fonts are also badly needed, if not too heavy. Oak with metal or earthenware basin would be most suitable for above chapels.

Churchwoman knows of two cabinet organs in fair condition; it may be possible for Missions to obtain for cost of hauling.

ACKNOWLEDGMENT

The Mission which requested a large Bible through the above column of the CHURCH NEWS has had its want supplied. The gift was from a parishioner of Calvary Church, Germantown, and the Rev. A. J. Kilpatrick, in charge of St. George's Chapel, Edgemont and Venango Streets, expresses his appreciation of the gift.

Apropos of meeting all sorts of humans at summer conferences, a girl writes from China: "Mothers are the same the world over. They all mend you up and send you back to school in the fall, whether your name is Dorothy or Ping Ann."

The Person of Christ will ever remain an unsolved mystery to thought, but He will ever be the only Saviour of humanity, and He will still satisfy all who seek God in humility. The believer must be content with seeing in a glass darkly until the Saviour is seen face to face.—*The Church of Ireland Gazette.*

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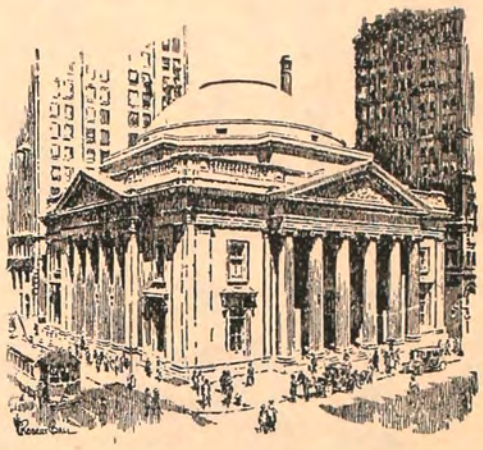
Our service does not begin and end in selling securities to or for our customers. We deem it an obligation to review their holdings at least once a year. We make comments or suggestions where circumstances appear to warrant and give present quotations on each security.

We highly value the opportunity of rendering this particular service.



Chartered 1836

Treasurers of Charitable and Educational Institutions

may save themselves a vast amount of detail work and anxiety by transferring their responsibility to the Trust Department of this Company under an agency arrangement.

The individual availing himself of the Company's agency service has the benefit of the combined judgment of a staff specializing in financial matters. The Company relieves him of the often intricate accounting problems involved, and assumes the responsibility for collection of funds, interest due, etc.

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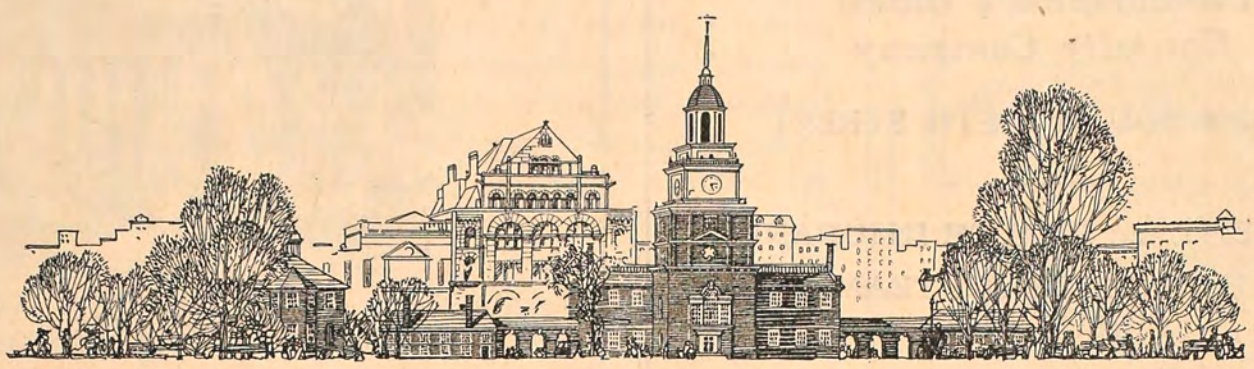

Protect Your Valuables

THE Safe Deposit Department of The Pennsylvania Company is equipped for the two-fold service of maximum security for valuables against loss by burglary and fire, as well as the convenience and privacy of its customers in the use of their safe deposit boxes.

Silver, jewelry, securities and valuable papers will be afforded proper protection in our Safe Deposit Vaults.

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